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THE SUNDAY SCHOOL TEACHER

A Monthly Magazine, Devoted to the Interests of the Sunday School

by

Chicago Sunday School Union

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THE INTERESTS OF SUNDAY SCHOOLS.

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ADAMS, BLACKMER, & LYON, PUBLISHERS.
No. 155 RANDOLPH STREET.
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THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—JANUARY, 1867.—No. I.

ONWARD!

AMID the mighty movements of the age scarcely any are more prominent, to-day, than that of the Sabbath School, the scope and influence of which is rapidly becoming more and more fully understood. Compared with the first systematic effort, in 1781, the aim of which seemed to be only to secure some outward respect for or at least to prevent the desecration of, the Holy Sabbath, the results of the work will be rendered more apparent, and its character be better appreciated. Measures or methods have become changed, improved, and enlarged, and many new ideas have been developed, but from the very first the seal of God's approval has been placed upon the effort. A large manufacturer, in the vicinity of one of these early schools made the following reply to Mr. Raikes, when asked whether he perceived any alteration in the poor children he employed: "Sir, the change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers, to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation. But since the establishment of Sunday Schools they have seemed anxious to show that they are not the ignorant, illiterate creatures they were before. They are also become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation, so singular, could have been effected amongst the set of untutored beings I employ."

Had society remained unchanged in the interim between that period and the present, we should probably have been to-day but little in advance of the system of eighty years ago. But a half century of activity in every direction has worked a wondrous revolution in mind and matter, and the most rapid strides in development have been the result. With this, more especially during the last decade, the Sunday School cause has kept pace, until it stands most firmly, as one of the

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essential features of God's apparent plan for working out His purpose in the salvation of men. This is attested by the tens and even hundreds of thousands who through its influence have found their way to the Saviour, and been accepted in His love.

It is an honor to be a worker in such a field. It is a pleasure to join in such an effort. Its rewards are not meager to those who are faithful. We have the privilege of gathering the fruit, as it were, with our own hands. The reaping and the sowing come very near together The harvest is bountiful and ever joyous. The reward is perfect and ever present. And the future is promised as richer and more glorious than eye hath seen or even heart conceived!

How then, shall we make the record of the year to come? Teacher, the work is before you. The needs never were greater. An *educated*, yet plastic material is placed at your hand. Will you mould it for *life* or *death?* Eager eyes are looking into yours, and expecting love. Keenly sensitive ears are alive to every sound that bears upon the yet unknown. Busy feet are treading the ways of sin, yet ready to turn away and seek the right. And within all, immortal souls are trembling on the verge of eternity, and perhaps a word or even a *look*, such as Jesus was wont to give, might be the means through which salvation, with all its peace and fulness of love might, finally, be reached!

Can you then enter carelessly upon this work? Or will you dare to shrink from it, saying, "I am not eloquent," or, "Others can do this far better, therefore I will not engage in it," or from some other reason, indicating indolence or unwillingness to meet duty promptly? Remember that the Master will require of us a faithful account of our stewardship, and they to whom God has given but *one* talent, even, will not find sufficient excuse if it has been buried or hidden out of sight when it should have been put to use, and much increased. Remember that as a Christian you are to "bear much fruit," not only in yourself, but in your relation with others.

Let each feel an earnest desire to instruct aright in the paths of duty and truth, and a burdening sense of responsibility on account of the impenitent. Coupled with it let there be earnest wrestling prayer to God, a consistent life, and careful study of the Word, and our cause would move on with a power which would shake the dominions of evil to their very center! Nothing short of this will answer the full measure of duty. The cause, in its relations with this age, demands all these, and will not be denied. It is a stern requirement, which must not pass unheeded, if we would stand approved when "the Book shall be opened and God shall judge the quick and the dead!"

Oh, Teacher, place your mark *high*, so high that though you fail to reach it, your success will still be greater than if you had not sought it. Weigh carefully the labors of the past. Study the points of failure in order that their causes may be avoided in the year to come, and may the record you shall make for 1867 be one which shall not cause you pain when you review it, but may it be studded thickly with gems won from the domain of sin, through patient labor and availing prayer, so that they may at the last shine as bright stars in the crown

of your rejoicing. Count no sacrifice too great, no labor too severe, which can advance the interests of Christ's Kingdom. Bury self in devotion to Jesus. Be satisfied to do the Master's will, no matter how humble the position you are called to fill, and, added to the sweet satisfaction of having been an honored instrument in the hands of God, you may hope to hear the welcome invitation from the Father above: "ENTER INTO MY REST." C. R. BLACKALL.

HAVE PATIENCE.

"HAVE patience with me"! This plaintive petition finds its practical echo in many a poor, dull boy, whose natural gifts are below par, and in whom even these have had no justice done them by earlier moral culture.

The boy makes no progress, nor seems to try to do so; sinks into listlessness, instead of doing his best; resents your discipline; eludes your efforts to catch his attention; frustrates your plans for his improvement; realizes no hope you ever formed of him; contradicts, apparently, your most earnest prayers to God, and your expectations of himself, obstructs the order and edification of the rest of the class, and disturbs your mind, and tries your temper. You feel you must pass him to some other teacher, or have him dismissed the school. At this crisis, pause and reflect before you act, think of the poor young rebel's antecedents. Throw into the opposite scale of forbearance the evil associations around him; perhaps a wretched immoral home; a childhood crossed, neglected, tried, and abused; the constantly deteriorating influence of bad example in those in whom it is the most pernicious, because naturally the most powerful:—the example of rude, sensual, ignorant, cruel, and altogether ungodly parents. If you have much to bear from the child, think how much, in other shapes, he has had to bear from his home and parentage, and, above all, how much God has had to bear from you both, and let that thought invest with its subduing sympathy the poor little moral delinquent's prayer, even though he doesn't pray it in so many words, but lets it escape him in every proof he gives of a wild, untrained, lawless spirit, that cries louder than words,—"Have patience with me." The Lord, in the parable, was moved with compassion at that helpless supplication of one who "had nothing to pay," and therefore freely forgave him. Imitate your Lord's clemency, and His longsuffering, forbearance with the repeated errors, misconceptions, prejudices, tempers, mutual disputes, and even contradiction against Himself on the part of his disciples, with whom it seemed to be the hardest thing to be Christians, because they habitually imported into their views of Christianity, their previous bigotries, uncharitableness and traditions, as Jews. Pity and bear with the young, untutored heathen, whose insensibility to your teaching springs from an analogous source, being, in both cases, soluble on the same principle: viz. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither

can he know them, because they are spiritually discerned." Adam was a whole Adam the day of his creation, and the old Adam has the strength of a man in the heart of a child in its resistance to the grace of God. Thus, like David, you have a giant to slay, and it is not to be done with temporal armour and casting javelins, but with the pebble worn smooth by the waters of Siloam, slung with mercy,—the shepherd's rather than the warrior's spirit, if it is to find its way home into the head and into the heart of the young Philistine who has hitherto defied your attempts to subdue him.

Have patience with the naughty scholar, and He whose sunshine lights the path alike of the good and froward, may yet make your instructions to be a light to one who would otherwise have "sat in darkness and in the shadow of death."

REV. J. B. OWEN.

SUCCESS.

I thank Thee, O my Lord!
Not utterly in vain my hands have wrought,
Not unaccepted their poor offering brought;
I have not wasted time, and strength, and thought
On work of Thine, nor wept and prayed for naught,
I thank Thee, O my Lord!

Thank God, not all in vain!
My confidence had almost worn away,
As I had watched and waited, day by day,
And YEARS passed, lighted by hope's failing ray,
Thank God, not all in vain!

Great Giver of all good!
Thou gavest me the boon I sought,—success
In long endeavors darkened souls to bless,
To lighten hearts weighed down by deep distress,
To lead them up to Thee and happiness,
Thou Giver of all good!

I thank Thee, O my Lord,
That now these loved and longed-for friends of mine
Rejoice in glorious hope and peace divine.
How glad we journey on in ways of Thine,
Forever lighted by Thy smile benign,
O Thou most gracious Lord!

Thy smile can brighten all.
Still let me trust, when all is dark as night,
And never doubt thy wisdom, love, and might,
In Thine own time, which evermore is right,
Through breaking clouds will dawn Thy blessed light,
That smile which brightens all.

MARY E. ATKINSON

HOW MUCH DO YOUR CHILDREN KNOW OF THE BIBLE?

"ARE your children becoming well acquainted with the Bible?" asked Mr. A. of his neighbor.

"I presume so," answered Mr. B., with some surprise at the question, "They attend the Sunday School regularly."

"And is that all you know about it?"

"Why, yes. Isn't that enough? That is what the Sunday School is for, isn't it? We send our children there that they may learn the Bible, just as we send them to the common school to study their school books. We trust to the teachers in both to instruct them."

"Your comparison is against your argument; for parents ought to know how the teacher of the common school is doing his duty. They should concern themselves enough about his qualifications to look after his work, visit his school, and ascertain for themselves whether he deserves to be entrusted with the forming minds of their children; or, if this be impracticable, a substitute for visiting the school would be a frequent examination of the children, to learn whether they are making progress. And if that is true of paid teachers, who have a pecuniary interest in fitting themselves for their work, and maintaining their reputation, and who are inspected by authority before they are employed, much more is it true of the Sunday School teacher, whose labor is gratuitous, whom no inspector examines to test his fitness, who is often young and inexperienced, and has perhaps been selected more for his willingness to work than for his attainments in Biblical knowledge. That willingness to work you should respect, and for that effort to benefit your children you should be grateful, but can you imagine that all your parental responsibilities end there?"

"Well, not exactly, but as my children have always been steadily to the school, and have heard a great deal of instruction there, I imagine they must have a pretty good knowledge of the scriptures. There can be little need of my doing any more for them."

"It is not safe to assume this. I know of a family of children who have had precisely these advantages, but when tested they were found to be surprisingly ignorant of the simplest facts of Bible history. They could not give, in their order, the works of the several days of creation week. They knew not the duration of the deluge. They could not tell the names of all Jacob's sons. They could not specify the plagues of Egypt in their order. They could not name Moses' father or mother. They could not correctly repeat the commandments or the beatitudes. They did not know John the Baptist from John the Evangelist, nor Mary the mother of Jesus from Mary the sister of Lazarus. The number of texts they could quote with the confidence of accuracy was incredibly small."

"How do you account for such ignorance?"

"Oh, very easily. There is a good reason for it. Many of our Sunday School teachers think too little of fixing the facts of the Bible, or the language of the Bible, in the memory of the child. When Sunday Schools were first established in this country, the scholars were expected to learn and repeat long lessons, and that was about all. Few

teachers explained, or illustrated, or applied the truths. That was certainly lean teaching. Afterwards, when explanations, illustrations, and exhortations were added, the increase of interest was so great, and the benefit so apparent, that some seemed to forget that there might be too much of a good thing. When the teacher does all and the scholar is required to do nothing, there is as great an error in the other direction—perhaps greater: for children, full of the facts and language of the scriptures, will, at least, have the frame work of knowledge on which they may build by subsequent reflection; if the frame work is wanting there can be no structure. It would be a foolish scholar, in the common school, that should never memorize any of his lessons, and should expect to grow wise by the explanations of the teacher during recitation hour."

"I scarcely think my children do this in the Sunday School, or that their teachers would allow it, but I confess I do not know."

"Then it is high time for you to find out. Another question—Do you know whether your children have ever read the Bible through in course?"

"I suppose they have. *I* read it all through before I was nine years old, and they are—let me see—the younger girl must be ten, the boys twelve and fourteen, and the oldest daughter sixteen. Of course, they must have all read it through. But I will go home and inquire."

When next the two neighbors met, B. exclaimed: "'I was entirely taken aback when I went home. Not one of my children has ever read the Bible through in course. They said they had no time to read except on Sunday, and then they could scarcely get through their Sunday School books and papers. They were at a loss to answer some of the simplest questions. What is the Sunday School good for?"

"Now neighbor, don't make the mistake of discarding the school. You cannot do without it. For thousands of children there is no other religious instruction. Yours must attend for the example, if nothing more. Then they need the social religious influences they will find there."

"What shall I do then?"

"*Supplement* the school by home instruction. Insist that your children commit their lessons to memory when of ordinary length. Examine them frequently to discover what impressions they are receiving from their teachers, and correct when wrong. Have a family Bible class either Saturday evening or at some convenient hour on Sunday, when you will have up some biblical character or biblical topic for a free familiar discussion. Let every member of the family be expected to read up in preparation for this exercise, and take part in it. You will not then find cause for complaint, either as regards the attainments of your children, or the practical value of Sabbath School teaching. Remember that *your* duty is not lessened through the instructions of others in the Sunday School, no matter how good the latter might be."

H. L. HAMMOND.

Christmas Chimes.

Chime! chime! chime!
Like the music of a rhyme
Chime the merry Christmas bells;
And the children shout and sing,
Loud their merry voices ring,
To the merry, merry bells.

Chime! chime! chime!
Do the children know the rhyme
That the merry bells repeat?
Once the stars, instead of bells,
Startled all the woods and dells
With a Christmas carol sweet.

Chime! chime! chime!
And the angel's flying fast
Sang an answer as they passed,
Till the starry skies again
With the happy chorus rang;
"Peace on earth, good will to men."

Chime! chime! chime!
For in Bethlehem that morn,
In a stable dark and rude
Where the wondering cattle stood,
Cradled in the curling hay
Lo, a new-born baby lay!

Chime! chime! chime!
God's glad angels gazing down
Saw the more than earthly crown
Resting on that baby brow,
And through all the listening sky
Rang their praise to Him on high.

Chime! chime! chime!
There, despite his lowly birth
With the unknown of the earth,
Kings and princes sought him out,
And from far the wise men brought,
For the sleeping child so fair,
Gifts of gold and spices rare.

Chime! chime! chime!
Ever since that holy time
When returns the Christmas day,
And the merry bells repeat
O'er and o'er the story sweet,
Goodly treasures wise men lay
At the happy children's feet.

Chime! chime! chime!
Ever since that holy time
All the little ones are blest,
And the Christmas day is kept
For the sake of him who slept
On the mother Mary's breast.

Chime! chime! chime!
O'er all the hills, in all the dells,
O merry, merry, Christmas bells,
Like a smoothly flowing rhyme,
Through all coming years of time,
Chiming o'er and o'er again,
"Peace on earth, good will to men."
Chime! chime! chime!

MISS M. B. SLEIGHT.

"MOTHER THOUGHT SO."

Taking charge of a Sunday School class a few weeks since, in the absence of the teacher, I glanced at the young faces before me, for the purpose of adapting remark or instruction to the capacity of each, and was at once attracted by the face of a noble lad, some ten or twelve years of age. Intelligence beamed in his countenance, interest lightened his eye. His answers were ready and pertinent, his reasoning logical and conclusive. Discussing a subject, the adjustment of which required careful discrimination, his ready reply was, "Mother thought so." Ah, here was the secret! Mother had found time, perhaps amid the multiplicity and pressure of cares, to interest and instruct her child in that which pertains to the highest wisdom—the knowledge and love of God. I have never seen that mother, do not even know her name, but that she is, and will be rewarded, no one who has faith in the Covenant promises can doubt, and my heart has given her a large place among the noble ones, who are rearing immortal structures upon a foundation which neither the rains of infidelity, the floods of sin, or the winds of temptation, can destroy. Mothers! need I point my moral?

S. B. H.

THE MARRIAGE SUPPER.

AN ALLEGORY.

THERE is a great crowd assembled in the market-place, and people are going to and fro to inquire the cause. It is said that a Messenger has arrived from the great King, and has brought invitations to the Marriage Feast, of the Prince his son. And to all who accept the invitation he gives a ticket of admission, and it is signed with the Prince's own name, and with his own hand. And the Messenger bids them be careful not to lose their tickets, nor to suffer themselves to be robbed of them, that they may show them at the door of the King's Palace.

Now it seemed that these invitations were offered freely to all the inhabitants of the city, without regard to age or rank; and as the Prince desired that they should be properly attired in honor of so great an occasion, he had provided wedding garments for as many as came to his feast.

Some took the tickets and put on the garments, and hastened to set forth, that they might be in good time. Others who accepted the invitation, objected to putting on the dress provided for them. Some said they were rich, and did not need to be so provided. Some, that their own garments were good enough, and suited them better; whilst others, again, were for putting on both; but this they were told would not please the King, who would have them all alike, dressed only in the marriage garments his son had made ready for them. But the greater number refused the invitation altogether; and even after they had taken the tickets, began to make excuses, and returned to their business, or to their pleasures, saying they had no time to attend the Marriage Supper. Some declared they would set out by-and-by, when they had settled their affairs; and they doubted not they should be in good time.

The rest set out; and it seemed that the Prince had sent his chariots to fetch some of his favored guests, among whom were many little children, who were thus spared the hardships and perils of the road, being taken straight to the King's Palace. For the rest there were guides to direct them on the way, and sign-posts erected here and there, with houses of refreshment to cheer the travelers as they went. There were some who went straight on, turning neither to the right or left; and these, having on the wedding raiment, were easily known one to another, and made good company on the way.

They quickly reached the Palace, though not without meeting with some troubles, and being beset oftentimes by enemies on the road. Sometimes a thief assailed them openly, and endeavored to rob them of their garments, which were rich and beautiful. Then they would fall into snares set craftily in their path; and it was with some difficulty that they got clear of these. But in the end, all who steadily set their faces towards the Palace, without lingering on the road, arrived safely at the gate, and were instantly admitted. But all were not thus steadfast in their purpose. Though designing to be in time for the Feast, some would loiter and amuse themselves on the road, and

even turn aside from it altogether, always purposing to come back; but they were sometimes drawn away so far that they lost all signs and marks of the right path, and were unable to return; or they fell into the snares that were laid for them; or the robbers spoiled them of all they possessed. In these sad plights they were often found by the King's Messengers, who were sent to hasten the guests on their way; and if at length they arrived, in ever so miserable condition, and pleaded their invitation, and showed their wedding robe, though soiled, and foot-sore, and weary, they were not refused admittance at the Prince's gate.

But here was another class who set out on this journey; those who had refused to accept the offered garments, or who chose to mingle them with their own. Many of these went astray from the beginning, and whilst they flattered themselves they were journeying to the King's Palace, they were in fact hastening in a contrary direction. But others among them seemed to be pursuing the right road; and unmoved by the allurements of pleasure and amusement, and refusing even the refreshment provided for travelers by the King, they went proudly on, until they arrived within sight of the Castle. Here their perplexity, however, began. There was but one gate and that was closed against them by the porter, when they desired to enter. He demanded to see their passports, and they showed the tickets of invitation they had received; but he observed that without a wedding garment they could not be admitted. These were also triumphantly shown by those who had put them on with their own raiment.

They were then told, as they had been when they accepted the invitation, that this mixture could not be allowed. The Prince's garment was the only and sufficient robe in which they could appear at his supper. Then some agreed to these terms, and throwing off their own raiment, were received within the gate; but the rest turned haughtily away, saying they knew how to find an entrance for themselves. And they commenced to climb the walls, and to try to force their way in, but without success; for the King's archers were on the look out, to drive away as thieves and robbers, all who endeavored to get into the Palace except by the gate; for this was the King's command.

Then a poor man in rags and tatters came up to the gate, and knocking, asked for admittance; and the Prince came out and said, "What want you?" and the poor man answered, "I am cold and hungry, and I want warmth and food; I am naked and miserable, and I want clothing and shelter; moreover I am blind and know not how to find my way; and if I am turned away from hence, I must lie down and die."

Then said the Prince, "Where is your invitation?" and the poor man answered, "Alas, I never heard of one; but I was in want, therefore I came."

"But none can sit at my supper who are not dressed in a wedding raiment; and here are only rags."

"I have no other raiment," answered the poor man; I know not where to seek it; but I dare not think of sitting down at my Lord's feast, I only desire to eat of the crumbs that fall from his table."

When the Prince heard this, he sent and fetched a rich garment, and he took off the beggar's rags, and washed him, and put on him the new raiment. Moreover, he annointed his eyes with healing ointment, and the poor man looked around him with wonder and delight. Then the Prince took him by the hand, and led him in, saying "Sit down and eat of my supper."

LESSON UPON A SCRIPTURE EMBLEM.

Note. There are two dangers which must be avoided in giving lessons upon emblems—1st, the spiritual sense of the emblem may be presented in too vague terms for any practical purpose: 2nd, the analogy may be overstrained by being pursued in directions in which it does not hold, so as to weaken the force of the truth which the emblem inculcates.

EMBLEM—"I WILL BE AS THE DEW UNTO ISRAEL."

I. Introduction.

Walk in the fields on a summer morning—appearance of whole described—surprised, on a clear, warm morning, to find our feet very wet—what makes them so?—dew on the grass—where does it come from? (It would be expedient to have a previous lesson on dew; if this has not been given, then a general answer will be required to this question.)

II. Natural Image—The Dew.

1. *The refreshing power of the Dew.*—What is for the growth of plants? amongst other things, moisture—where got? from rain—but often no rain—long tracts of dry weather, which would scorch the plants—so that rain is not enough, moisture is wanted frequently and regularly—the gardener waters the delicate flowers, but the wide fields want watering as well—it is the *dew* that does it—keeps them fresh, and the plants full of sap, when from want of rain they would apparently wither.

The rainy and dry seasons in the East—greater strength of sun there and longer drougth—what required, therefore? heavier dew—so it is more abundant—little watercourses filled with it, as after rain with us—how much they value the dew in such countries.

2. *Silent action of the Dew.*—How we know it rains, when perhaps we are busy in school—rattling sound of the drops—can we notice the coming of the dew?—No, even though watching for it—gradually drops from the cooled air and spreads over the whole plant—silently and invisibly—but we know in the morning that it is there.

III. The Spiritual Truth.

1. *The blessing of God like the Dew.*—Revert again to the languishing flower—flowers not the only things that languish—cattle, ourselves, weary with work—what do we need? rest to refresh us—but there is something else to weary us beside toil—pain, anxiety, and grief, from various reasons—calmed by time and the comfort of friends—another source of weariness and anxiety is sin—illustrate how it oppresses us, when we reflect afterwards upon it—what is to calm this? no earthly

friend—God alone can pardon—and help us in future—what a comfort in this, to be able to trust in Him—that makes us fresh, glad, and hopeful again,—just as the plants look when refreshed with dew.

2. *God blesses us in silence, like the Dew.*—Many people don't know the blessings God gives them—if a friend gives them something, they know it—they look on God's gifts as not gifts at all, but things which belong to them—name some of the chief blessings of life—the aid He promises when we are in any distress—yet He sends them all in silence and without being seen—His mercies felt only by the thankful—men find themselves surrounded with blessings quietly, just as the plant is covered with dew.

IV. Conclusion.

Seek blessings from God—in all difficulties look to Him, and ask Him for help—look with confidence, for he has promised—advantage of being His people. (Emblem repeated.)

WHAT IS THAT IN THINE HAND?

Exodus iv. 2.

MOSES doubted. He felt his own weakness and inability for the work assigned him, and did not rest in the strength of the Lord. God therefore gives him a lesson; "What is that in thine hand? And he said, a rod." A rod—a common thing, a valueless thing in itself, a dead powerless thing. So, when God sends us forth to any work, and we feel our inability to do it, he asks us, "What is that in thine hand?" What abilities are already thine? Use them. What opportunities are thine? Seize them. What mean we by asking for and seeking *other* endowments, *other* circumstances? He who made us, and placed us where we are, is He who sends us to the work, and He wills that we use what is *in our hand.* "A rod," said Moses. What power in *that?* It might serve to guide sheep, but not to direct the hearts of Israel. True *in itself.* But God works by the feeblest instruments. He bids us use the talent we have, and pledges Himself both to bless that, and to give us more abundantly. A rod in the hand, used according to the commandment of God, may be of more power than a sceptre. Bible Hours.

FAITH.

Faith is the first stone of the building but it is not the foundation. It is the act of cleaving to Christ, but all its value depends on the worth of the Christ to whom you cleave.

A drowning man puts forth his hand and seizes with more than natural energy, a bit of froth that dances on the crest of a wave, his hand cleaves it like air, and he sinks helpless in the deep. He is lost, not for want of precision in his aim, or of energy in his grasp, but for want of truth and power in the phantom to which he fled.

The Second Year with Jesus

Selections from the Parables, Conversations, and Discourses of Jesus.

PRELIMINARY REMARKS.

1. The principal points in which the plan of the Lessons this year will vary from that of last year, are as follows: We shall not adhere strictly to any one form of lessons, believing that variety is essential to the interest of such a course; we shall give a lesson for every Sunday, instead of carrying each lesson through two Sabbaths; we shall try to introduce more information into the "Question Paper" for the benefit of pupils, and shall consequently shorten the Notes for Teachers (giving, however, as much in the four lessons in each number as were given in the two, last year); and we shall, when required, give some special hints to Infant and Bible Class Teachers, as well as occasional hints to Superintendents in regard to Blackboard Exercises, and suggestions to teachers upon the method of giving particular lessons.

2. We trust that our present course of lessons will receive the same favor from our Sunday School laborers that was extended to the preceding one, and that we shall still have the benefit of kindly criticism and suggestion, as we proceed.

3. The form of the present series of lessons will necessitate some change in the mode of giving them. For this reason we give a few suggestions below, premising that they are only suggestions, and that each Sabbath School Teacher will vary the method in accordance with his or her personal peculiarities, and the peculiarities of the class.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than they exact from their class.

2. As a general rule, the Notes for Teachers and "Question Papers" should be used in studying the lessons, but neither should be used in teaching the class. All available helps for study, nothing but the Bible in the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholars' own words.

LESSON I.

THE SOWER.

I.—SCRIPTURE.

LESSON: *Matt.* XIII: 1–9. HOME READING: *Matt.* XIII: 18–23, *Mark* IV: 1–20, *Luke* VIII: 1–18. GOLDEN TEXT: *Mark* IV: 24.

II.—NOTES.

This is our Lord's first parable. It was spoken by the side of the beautiful sea, or lake, of Galilee, probably near Capernaum. The scene was very beautiful; the lake, according to Thomson, being about fourteen miles in length and nine in breadth; "a burnished mirror set in a framework of rounded hills and rugged mountains, which rise and roll backward and upward to where hoary Hermon hangs the picture against the blue vault of heaven." "On the edge of this beautiful lake," says Trench, "the multitude were assembled in such numbers, that probably, as on another occasion,—*Luke* V: 1,—they pressed upon the Lord so that he found it convenient to enter into the ship; and putting off a little from the shore, he taught them from it, speaking many things unto them in parables."

By "Sower," we are to understand primarily our Lord Jesus Christ, though doubtless it is meant to include all those who teach "the truth as it is in Jesus."

He "went forth"—"the expression," says Thomson, "actually implies that the sower, in the days of our Saviour, lived in a hamlet or village, as all their farmers now do; that he did not sow near his own house, or in a garden that was fenced and walled, for such a field does not furnish all the basis of the parable. There are neither roads, nor thorns, nor stony places, in such lots. He must go forth into the open country, where there are no fences; where the path passes through the cultivated land; where thorns grow in clumps all around; where rocks peep out in places through the scanty soil; and where, also hard by, are patches extremely fertile."

"Some fell by the wayside,"—on the hard foot path. In the interpretation our Lord says that the kind of person meant, "understandeth it not." Trench says, "he has brought himself to this state; he has exposed his heart as a common road to every evil influence of the world, till it has become hard as a pavement." The devil, also, sends his ministers in the shape of evil thoughts, worldly desires, carnal lusts, and, by their help, as St. Mark records, "*immediately taketh away the word that was sown in their hearts!*" It is only the man who honestly means to do the Lord's will that understands the truth.—*John* VII: 17.

"Stony places."—Luke has it "on the rock," where there was little soil. Persons who have not counted the cost. Illustrated by the parable of the man who "sold all that he had" to buy the treasure hid in a field,—*Matt.* XIII: 44,—who indeed was utterly opposed to the class under consideration.

"Among Thorns." The roots of the thorns, as Trench says, were not fully extirpated. The truth is choked, in one instance, by "cares of this world"—as in the case of the poor who have not learned to "take no thought for the morrow;" in the other case the deceitfulness

of riches is fatal—the pleasures and enjoyments of life fostering a worldly spirit that renders the reception of Christian truth unfruitful, or as Luke has it, "bringing no fruit to perfection."

"Good ground"—those who, "having heard the word," as in Luke, "keep it, and bring forth fruit with patience." "An hundred fold"—Thomson remarks, that in Palestine there is a curious method of computation in vogue, "In sowing, they allow one third of the seed for the birds, particularly the crows, which settle down upon the fields in countless flocks. Another third is supposed to be destroyed by mice and insects, and only one third of the seed sown actually comes to maturity. Thus a man sows three bushels, and if he reaps a hundred, it is a hundred fold, according to his mode of calculation, but according to ours, it would be only thirty three."

III.—SUGGESTIONS TO TEACHERS.

Object Lesson. This lesson might be forcibly illustrated by the introduction of a handful of wheat, at the right point of the lesson, and the calling out from the class of the analogy between the germinating and multiplying of the wheat and the same qualities in the truths of the gospel.

Pictorial Teaching. If the teacher have ingenuity and imagination, he can readily elicit from his pupils a representation in the lesson of the following series of pictures, which should be vividly recapitulated by the teacher and then by the scholars in concert. 1. Christ teaching by the sea-side. 2. The sower sowing. 3. The birds picking up the seeds on the hard ground. 4. The scorched and withered wheat on the rocky soil. 5. The dwarfed and fruitless stalks among thorns. 6. The field of ripe and golden grain.

Lessons of the Parable. Whatever method be adopted, the following lessons, in substance, should be brought out at last, from the minds of the pupils, if possible, and should be repeated in concert until a good impression is made upon the memory. *Characteristics of the good hearer of the word.* 1. He does not let sin make a hard wayside of his heart. 2. He counts the cost, and is willing to give up all for Jesus. 3. He is not worldly-minded. 4. He keeps the truth with patience in an honest heart.

LESSON II.

THE TARES OF THE FIELD.

I.—SCRIPTURE.

LESSON *Matt.* XIII: 24–30. HOME READING: *Matt.* XIII: 36–43, *Daniel* XII. 1–4, *Matt.* XIII: 45–50. GOLDEN TEXT: *Psalm* I: 5.

II.—NOTES.

This parable has been the subject of much controversy, but it is not with the controverted points that we have to do. Keeping in mind the central thought as given in the "Question Paper," we shall try to get from it such truth as will minister grace to our hearts.

"Tares"—Arabic Zowan—is somewhat like American cheat; the taste is bitter—it produces dizziness and vomiting, in fact, is a poison, and must be picked out of the wheat grain by grain before grinding. It is therefore an excellent emblem of wickedness and wicked people. Before it heads out it cannot be distinguished from the wheat. "The closest scrutiny," says Thomson, "will often fail to detect them; even farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other. They would not only mistake good grain for them, but very commonly the roots of the two are so intertwined that it is impossible to separate them without plucking up both. Both, therefore, must be left to grow together until the time of the harvest."

Christ the Sower of good seed. The "seed" in the parable of the Sower is the Word of God—here it is considered as "incorporated in the man" who received it. (Trench) We see by this that the parables are connected and progressive. The good seed here are the children of the kingdom, those who have been made so by receiving the word in "good and honest hearts." "The field is the world"—it is Christ's field—belongs to him of right. In this field he sowed good seed.—"Children of the wicked one"—pervaded by the evil influences that were sown in the world by the "enemy" at the time of the fall of man. These tares remain in the field. "God has so ordered it," says Matthew Henry, "that good and bad should be so mixed together in this world, that the good may be exercised, the bad left inexcusable, and a difference made between earth and heaven."—The "servants" are clearly men—the "reapers" are the angels. The "furnace of fire" is certainly a strong figure for the future punishment of the wicked, and an equally strong but opposite picture is presented in the righteous shining forth as the sun. (It is not our intention to explain a passage any farther than the explanation has a bearing upon the lesson, nor to substitute our notes for the independent study of the teacher.)

III.—SUGGESTIONS TO TEACHERS.

To reach the conscience is the greatest aim of Sabbath School teaching. It is not best to concern ourselves with the questions that have excited so much attention in connection with this parable But the following forcible lessons should be strongly impressed upon the minds of the class, in fact, should be brought out by questions addressed to them:

1. We belong to one of two classes, tares or wheat.
2. If not children of the kingdom, we are children of the wicked one.
3. If tares, we are not only useless, but an evil, a poison in the world.
4. If not children of the kingdom, we are friends of God's "enemy."
5. If children of the wicked one, we shall be cast out in the harvest. If children of the kingdom, we shall be safely gathered into God's garner.
6. "The righteous shall shine forth as the sun."

Pictorial Teaching. Let us suppose a picture gallery of this parable. Let the class be the artists, describing each picture minutely, and we shall have pictures with the following titles: 1. The Sower sowing

good seed. 2. The astonishment of the servants on discovering tares. 3. Their conversation with the householder. 4. The burning of the tares and the harvesting of the grain. Or, the lesson may be given in the ordinary way, and then a final picture drawn in the imaginations of the class, of the reward of the righteous.

Analytic Method. This lesson is well adapted to the inverted, or analytic method of teaching, which, from its novelty, is an excellent expedient for giving interest to a lesson. The teacher supposes himself at a harvest in Palestine, sees the burning fires, and asks what they mean, and thus elicits, *backwards*, the whole story of the tares. Then the application or explanation is gone through with, in the same way.

Blackboard Exercise. The titles of the pictures, as given above, may be written on the board, or a line may be drawn down the middle of the board, and, on one side, the words "enemy, tares, fire, Satan, sinners, eternal death," on the other, "householder, wheat, barn, Jesus, saints, heaven." Then let the superintendent or the conductor of the exercise make some searching remarks, that will cause every conscience to decide upon which side of the line its possessor stands.

LESSON III.

THE MUSTARD SEED AND THE LEAVEN.

I.—SCRIPTURE.

LESSON: *Matt.* XIII: 31–33. HOME READING: *Mark* IV: 26–32, *Psalm* LXXX: 8–16. GOLDEN TEXT: 2 *Peter* II: 18.

II.—NOTES.

The parable of the mustard seed has a close connection with the two that precede it. In that of the Sower, three parts of the seed are lost, in that of the tares, the further hindrances of that which remained are shown. These two are then spoken for the encouragement of the disciples, the one to describe the outward, the other the inward success of the kingdom of Christ. For similar analogies see *Daniel* IV: 10–12, *Ezekiel* XXXI: 3–9. In the eightieth Psalm, the kingdom of Israel is represented under the image of a vine.

"Mustard"—according to the best authorities (See Kitto) the *Khardal* of Palestine, the *Salvadora Persica* of botanists. Trench supposes that this seed was chosen not only on account of the proportionate smallness of the seed to the size of the tree, but on account of its heat, its fiery vigor, and the fact that its best qualities are only given out when it is bruised. It was esteemed to have medicinal virtues against poisons and the bites of serpents. "Mustard seed" is doubtless Christ himself—"for the kingdom of heaven, or the Church, was originally enclosed in him, and from him unfolded itself, having as much oneness of life with him as the tree with the seed." (Trench) "He is the sower and the seed sown," the priest and the sacrifice offered,—*John* XII: 24. "Least of all seeds,"—a proverbial expression among the Jews.

"Greatest among herbs,"—the largest plant in the garden. It grows, we are told, to such a height that men may climb into its branches. (Kitto.)

Christ, in the humility of his origin, his lack of temporal power or social position, in his being planted by death and burial, is fitly represented by the smallest of seeds. His Church, in its glory and growth, in its overtopping of all other kingdoms, in the fact of its sheltering many, is the "greatest among herbs," in the branches of which "the fowls of the air come and lodge."

"Leaven," in Palestine, usually sour dough, sometimes the lees of wine. As the parable of the mustard seed presents the outward and apparent growth of the Church, so this shows us the inward pervading influence of Christianity upon the hearts of men. It also represents the influence of Christianity upon the whole nature of man.

III.—SUGGESTIONS TO TEACHERS.

Method. A simple and direct method, something after the manner of the questions on the Lesson Paper is probably best. The parable of the Leaven might especially be given as an

Object Lesson by the introduction of a piece of bread. This course is especially recommended to infant class teachers, who should begin by asking; What have I here? *Ans.* A piece of bread. What kind of bread? *Ans.* Wheat bread—light bread, &c. Why do you call it light bread? What is put in it to make it light? &c.

LESSON IV.

THE HIDDEN TREASURE AND THE PEARL OF GREAT PRICE.

I.—SCRIPTURE.

LESSON: *Matt.* XIII: 44–46. HOME READING: *Phil.* III: 4–8, *Acts* VIII: 27–40. GOLDEN TEXT: *Prov.* III: 15.

II.—NOTES.

The foregoing parables are intended to illustrate the progress of the kingdom of heaven in the world; these two have relation to the kingdom of God in its relation to the individual man.

"Treasure hid in a field."—In the insecure state of Oriental society, treasures are more often hidden than in western countries. A large amount of coin was recently found in Arkansas, hidden there for safe keeping during the war. "About three years ago," says Thomson, "some workmen, digging over the ground of this garden on our left (near Sidon), found several copper pots, which contained a large quantity of ancient gold coin. The poor fellows concealed the discovery with the greatest care, but they were wild with excitement, and, besides, there were too many of them to keep such a secret." The governor recovered a part, but the workmen succeeded in keeping hundreds, if not thousands, of the coins. They were of the age of Alexander the Great. "There are," says the same writer, "at this hour, hundreds of persons engaged in digging for treasures all over

the country. "Not a few spend their last farthing in these ruinous efforts." Travellers are annoyed in all searches among ruins by the suspicion that they are seeking these treasures. Thomson relates that the sarcophagus of King Ashmunazer, discovered some years ago in Sidon, has upon it an inscription in Phœnician characters, urging men to let him rest, and assuring them that "there is no treasure with me." So that the custom of seeking hidden treasure is very old.—*Job* III: 21, *Prov.* II: 4. But the hidden treasure is discovered by men who are not looking for it, and this parable represents such men as Saul of Tarsus, and Matthew the publican, who came upon the treasure unexpectedly, but who, having found it, sold all to obtain it.—*Phil.* III: 4–8. By "the field" is meant the gospel, probably "an open field," not a walled garden, says Matthew Henry, for whosoever will, may come, &c. His hiding the treasure is mentioned to show the eagerness with which he sought it. "It is," says Thomson, "extremely difficult, and even dangerous, to remove treasure thus discovered in another man's field; but, having purchased it, you can wait in safety, work in secret, and the coveted treasure is yours."

The merchantman seeking goodly pearls represents such men as the Ethiopian Eunuch, and Cornelius the Centurion, who were in search of treasure when they found this greatest of pearls. Pearls were very highly esteemed among the ancients. (Trench.)

III. SUGGESTIONS TO TEACHERS.

Methods. Either the *Analytic* or *Pictorial* plan may be adopted in this lesson. In the former, the teacher supposes a walk over an untrodden field, and finding a treasure, dwells briefly upon its value, and the good results which flow from its possession. A personal application can easily be made. In the latter, the class may be led to describe the following scenes: 1. The finding of the hidden treasure. 2. Its concealment. 3. The eager purchase of the field where found. 4. The wise merchantman in search of pearls. 5. The sacrifice of everything in order to obtain the one of great price. Finally, the teacher can portray the blessings and benefits which accrue from such a possession, which may be obtained by each and every one, "without money and without price."

ILLUSTRATION.

SOWING TARES.—Strange as it may appear, this is still literally done in the East. See that lurking villain, watching for the time when his neighbor shall *plough* his field; he carefully marks the period when the work has been finished, and goes the night following, and casts in what the natives call *pandinellu*, that is, pig paddy; this being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of this troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum-pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another? The offended says, "I will plant the *perum-pirandi* in his grounds."—ROBERTS.

QUESTIONS ON LESSON No. I.—Jan. 6th.

THE SOWER.

SCRIPTURE LESSON to be committed to memory: *Matt.* XIII: 1–9.
HOME READING: *Matt.* XIII: 18–23, *Mark* IV: 1–20, *Luke* VIII: 4–18.

GOLDEN TEXT.

Take heed how ye hear.—*Mark* IV: 24.

CENTRAL THOUGHT.

The difference in the reception of the Word of God by men of various dispositions, and the consequent difference in its effect upon their lives.

ANALYSIS.

I. THE SOWER.—Our Lord Jesus Christ, his apostles, and all those who preach or teach the gospel.

II. THE SEED.—The Word of God.

III. THE GROUND.—The hearts of men; the four classes of hearers are 1. *The Wayside Hearer*—Who is inattentive to the word; 2. *The Stony Place Hearer*—Who receives it with joy, not having counted the cost, but is offended by persecution and difficulty; 3. *The Thorny Place Hearer*—Whose worldly-mindedness chokes the truth that has taken root in his heart; 4. *The Good-ground Hearer*—Who receives the truth in an honest heart and keeps it with patience.

GENERAL QUESTIONS.

Can you repeat the lesson? Have you read the passages selected for Home Reading? Where was this parable spoken? To whom was it addressed? Give the central thought of the Lesson.

ANALYTICAL QUESTIONS.

I. THE SOWER. Who is meant principally by the Sower? Who else are included? In receiving those who are sent to preach or teach the gospel, whom do we receive beside? *Matt.* X: 40.

II. THE SEED. What is meant by the seed?—v. 19. What is the "Word of the Kingdom"? *Luke* VIII: 11. How is the "Word of God" like seed?

III. THE WAY OF RECEIVING IT. 1. Who are they that receive the word by the wayside?—v. 19. What are some of the causes that prevent people understanding the Word of God? Whose fault is it if we do not understand the gospel? How can we understand it?—*John* VII: 17. Who catches away the word? How? (By awakening such evil desires and worldly thoughts as cause us to forget what we hear.) 2. Who are they that receive the word in stony places? How does such an one receive it at first?—v. 20. What causes him to become offended?—v. 21. Relate, in your own words, the story told in *Matt.* XIX: 16–22. How much should we be willing to give up for Christ? 3. Who are most apt to be troubled with the cares of the world, the rich or the very poor? And who are led astray by the deceitfulness of riches? 4. Why are some hearers of the word fruitful? Are all fruitful hearers, equally so? State some of the characteristics of a fruitful hearer?

How do YOU receive the word? To which class do YOU belong?

QUESTIONS ON LESSON No. II.—Jan. 13th.

THE TARES OF THE FIELD.

SCRIPTURE LESSON to be committed to memory : *Matt.* XIII : 24–30. HOME READING : *Matt.* XIII : 36–43, *Daniel* XII : 1–4, *Matt.* XIII : 45–50.

GOLDEN TEXT.

The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.—*Psalm* I: 5.

CENTRAL THOUGHT.

The mingling of the good and evil in the world, and their final separation.

ANALYSIS.

I. THE ACTORS—The Sower of good seed—"The Son of Man"; the enemy—"the devil"; the reapers—the angels ; the servants—men.

II. THE FIELD—The world.

III. THE GOOD SEED—The children of the kingdom ; THE TARES—children of the wicked one.

IV. THE HARVEST—The end of the world ; the barn or garner of the Lord—heaven ; the "fire"—the place "prepared for the devil and his angels."

GENERAL QUESTIONS.

Repeat the lesson. Have you read the passages set down for Home Reading? Give the analysis as nearly as you can in your own words. Where was this parable delivered?—v. 1. What is the central thought?

ANALYTICAL QUESTIONS.

I. Who is the Sower of good seed? Who is the enemy? Whose enemy? Who are the reapers? Who shall send forth the reapers?

II. What is the field? Whose field is it? When did the devil first sow tares in the world?—*Gen.* III : 1–6.

III. Who are the good seed? Through what are men sanctified, made better?—*John* XVII : 17. What is the seed in the Parable of the Sower? What are tares? What class of people are represented by tares?

IV. When will the harvest take place? Who are the reapers? What shall be done with the wheat? And what with the tares? What will become of the children of the wicked one?—v. 42. And what shall be the state of the righteous?—v. 43.

CONCLUDING QUESTIONS.

How many kinds of plants are told of as in this field? How many classes of people are here represented as being in the world? How many kinds of destiny are here presented? Do you then belong to the tares or the wheat? Are you God's friend or the friend of his enemy? Are you a child of the kingdom, or one of the children of the wicked one? What will be *your* destiny in the time of the harvest?

QUESTIONS ON LESSON No. III.—Jan. 20th.

THE MUSTARD SEED AND LEAVEN.

SCRIPTURE LESSON to be committed to memory: *Matt.* XIII: 31–33.
HOME READING: *Mark* IV: 26–32, *Psalm* LXXX: 8–16.

GOLDEN TEXT.

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 *Peter* II: 18.

CENTRAL THOUGHT.

First Parable.—The outward progress of the Church. *Second Parable.*—The pervading influence of the gospel in the hearts of men.

ANALYSIS. FIRST PARABLE.

I. THE MUSTARD SEED—The Lord Jesus Christ.
II. THE TREE—The kingdom of heaven, the Church.
III. THE FOWLS OF THE AIR—The multitude that flock to the shelter of the Church of Christ.

SECOND PARABLE.

I. THE LEAVEN—The gospel of Christ.
II. THE MEASURE OF MEAL—The world of mankind.

GENERAL QUESTIONS.

Have you committed the lesson? Have you read the passages named for Home Reading? Will you give in your own words the substance of the Analysis?

ANALYTICAL QUESTIONS.—FIRST PARABLE.

I. Who is represented by the Mustard Seed? Is this a very small seed? Was Christ rich or poor in his circumstances? Was he born of a family of high social position? How did he appear to his countrymen?—*Matt.* XIII: 55–56. What resemblance then do you find between Jesus and the "smallest among seeds"? Is Christ anywhere else compared to a seed?—*John* VII: 24.

II. What is represented by the mustard tree? (*Note.* The mustard tree in Palestine is so large, that a man can climb into its branches.) In what respect is the Church like a tree? Has the Christian Church grown much?

III. What is meant by the fowls that lodge in the branches of the mustard tree?

SECOND PARABLE.

I. What is intended by the leaven? What word do we commonly use for leaven? How does the gospel resemble leaven? What effect does the gospel have on the world? Will dough that is leavened, leaven other dough if mixed with it? How do men who have received the gospel resemble flour that has been leavened?

II. What is meant by the three measures of meal? Is anything intended by the expression "hid"?—*John* III: 8. Does grace have a tendency to pervade the whole nature of man? Will Christianity spread through the whole world?

CONCLUDING QUESTIONS.

Have you found a place in the Church of Christ? Above all, have you the leaven of the gospel hidden and working in your heart? Have you any desire to possess it?

QUESTIONS ON LESSON No. IV.—Jan. 27th.

THE HIDDEN TREASURE AND THE PEARL OF GREAT PRICE.

SCRIPTURE LESSON to be committed to memory: *Matt.* XIII: 44–46.
HOME READING: *Phil.* III: 4–8, *Acts* VIII: 27–40.

GOLDEN TEXT.

Wisdom is more precious than rubies: and all the things thou canst desire are not to be compared to her. —*Prov.* III: 15.

CENTRAL THOUGHT.

The inestimable value of the religion of Christ, and the sacrifices we should make to obtain it.

ANALYSIS.

I. THE TREASURE—THE PEARL—The kingdom of heaven in the soul.

II. THE FIELD—The gospel.

GENERAL QUESTIONS.

Have you read the passages prescribed for Home Reading? Can you repeat the lesson? What is the central thought, given in your own words? Give the analysis in your own words.

ANALYTICAL QUESTIONS.

I. Is there any difference in the man who found the treasure and the merchantman who bought the pearl? Was the man who found the treasure in a field looking for it, or was his finding it accidental? What was the merchantman seeking for? Was Paul looking for the hidden treasure when he found it on his way to Damascus?—*Acts* IX: 1–9. Which did the eunuch (*Acts* VIII: 26–40), most resemble, the finder of unlooked-for treasure, or the merchantman seeking goodly pearls? What is the greatest treasure a human soul can find?

II. What is the field? Would a man dig earnestly for treasure? Was it right for him to conceal the treasure? Did it show his eagerness? Which should we imitate, his dishonesty or his earnestness?

CONCLUDING QUESTIONS.

Have you found the great treasure? Have you the pearl of great price? Are you willing to give up all else in the world for this treasure? Would you sell all you have to buy this pearl? Will you receive it of Jesus who bought it for you? Will you give up all for Jesus? Will you do so NOW?

A Primary Class and its Lesson.

The Class is in order. It is *always* in order. It has evidently become the *habit* of the Class, and therefore quite easy to remain so throughout the entire session, although over two hundred are present, with little feet that cannot be kept perfectly still, and little hands that are as restless as the little natures that direct their motions. The opening songs have been sung, almost every one taking part. A beautiful Psalm has been repeated in concert, and that wonderful prayer, so old yet ever new, so simple yet complete, has been offered while each little head was bowed, and each child, standing, with arms folded, gently spoke the words, in unison with the Teachers. Ah! there is something grand in this, and the heart may well be touched in witnessing it. Again the melody of the sweet young voices is poured forth in song, now loud, then soft, as the sentiment of the hymn calls for such expression. Then follows the Lesson for the day. It seems very simple. What will the Teacher make of it? Every eye is intently fixed upon her motions, as she turns the Black-board to the light. Here is the evident fruit of preparation and labor. This Teacher has not come before her class without prayer and study, and *the children know it.* We read, plainly *printed* on the Board, with chalk, in bold letters, the following:

JESUS

HOW LIKE.	HOW UNLIKE.	HOW BECOME LIKE.

And the Child grew; and the grace of God was upon Him. Luke, 2:40.

A few questions regarding the time, place, and circumstances of the advent of Jesus, promptly answered, precede the appointed lesson. Then the words upon the upper portion of the Board are spelled out, for none of these little ones can read easily, if at all. A question follows: "Who can tell how we are like our blessed Jesus?" A moments pause. A thought is working in the mind of more than one. A little-thin voice, rather timidly, utters: "He was a baby once." Another, emboldened now, "He was a boy." Many voices together chime in, "He was a man." The approving smile of the Teacher upon each in turn is appreciated. She says, "Yes, you are correct. I will write this down." And then, in the first column she places the word "Life" as expressive of the answers. Then follow other answers, sometimes the result of a suggestion calling out the child's thought, until "Death," "Suffering," "Bodily needs," are severally written. In the same manner, the second column is occupied by a record of the children's thoughts, expressed in the words, "Life," "Selfishness," "Not Pure and Holy," "Death," the points being simplified and presented in no greater detail than the youngest child can comprehend. For the last column, the answers come very rapidly. Only a part are written upon the Board. Some of these are, "Giving Him our hearts," "Keeping the Commandments." "Praying every day," "Reading the Bible." Then follows the Text, the Teacher dwelling upon the words "Child," "God" and "grace," until it is perfectly learned, when a personal application, suited to these little ones closes the lesson, which has occupied a little over twenty minutes.

C. R. Blackall.

Sunday School Intelligence.

Foreign.

England.—Our Sunday School friends are wide awake to the necessities of the work. New Schools and evening meetings for the young are reported, training classes organized in different localities, and immense children's meetings held. At one point "about 1,700 young persons attended the annual gathering of Scholars on the 9th of September." The first annual meeting of the "Stanningly Union" was held September 24th, at which about 700 partook of tea. The Schools in the Union number 888 teachers and 2,682 Scholars, and are in a healthy state. .....The largest Sunday School in the world is at Stockport, near Manchester. In one building there are now over four thousand under the same roof, divided among eighty-six rooms. There are over three hundred teachers, and all except five of these have been Scholars. What is remarkable is that over two thousand of the scholars are past sixteen years of age, and more of them are boys than girls, and more of the teachers are males than females. Besides instruction in the Scriptures, they teach writing and elementary book-keeping, with no book used except the Bible. A great portion of the scholars are operatives in the factory, and have no other means of education.

Ireland.—The "Nelson Lane School" of Dublin, recently held a "Flower Show and Fete." Out of some 250 scholars on the books, 170 paid the necessary entrance fee of one penny, entitling them to compete for the prizes, which consisted of choice plants in flower, yet of a kind suitable to grow in town houses. The show took place in a large field about two miles from the City. A great crowd was present. Refreshments were furnished, and the day was closed with a display of fire-balloons and fire works.

Ceylon.—The "Pettah Chapel Sunday School," Columbo, has an average attendance of 60 boys and girls, and 10 teachers. The children are mostly those of Indo-Europeans, with a few Singhalese boys. They are said to be apt scholars, displaying that great precocity which is characteristic of "children of the sun."

Prussia.—Berlin has eleven Sunday Schools, nine of which belong to the established Church, one to the Baptist, and one to the Methodist Episcopal Church.

Germany.—Two Sunday School papers are now published in this country, and the American idea of Sunday Schools is being rapidly developed.

Home.

Illinois.—The Chicago Sunday School Union held its eighth annual meeting, in County Convention, on the 21st and 22d ult. The following officers were chosen for the ensuing year: E. S. Skinner, President; Hon. J. L. Pickard, W. E. Clifford and Rev. Edward Eggleston, Vice Presidents; E. Payson Porter, Secretary; Shepard Johnston, Treasurer. Business Committee: J. C. Harris, Oliver Williams, J. W. Dean, A. Madison, D. W. Whittle, T. S. Fauntleroy and Rev. W. R. Truax. A new Constitution, embracing a plan of Life and Annual

Memberships, was adopted. The Annual Report of the General Superintendent reviewed the entire work of the Union during the year, and closed with the following *summary:*

Sunday school visitations,	237
Sermons and special addresses,	79
Sabbath evening meetings,	9
Monthly meetings held,	3
Institutes held,	32
Conventions attended,	15

"But this is a very meager statement of the work actually accomplished. The direct results of our efforts have been plainly perceptible in the awakening of Christians to the need of more thorough performance of duty in the Sabbath school cause, and the increase of interest in schools wherever our agencies have been applied. But more than this. We can joyfully point to many who to-day are rejoicing in the forgiveness of sins and the hope of salvation,—many who but for our efforts might still have been out of Christ and without hope. In some instances a mighty outpouring of the holy spirit has followed our meetings. At one, where a large number were present, every unconverted person in the house came under an apparently deep sense of sin, and with tears and prayers sought the Saviour. There is good reason to hope that many of that company gave up their evil ways and became followers of Jesus. A pastor, soon after one of our conventions, wrote to us: "God is doing great things for us, I think I am within bounds in saying that there have been more than one hundred conversions." A short time after one of our institutes, a teacher wrote us: "I often think of the Institute you held and the exercises of the following Sabbath. We have received more good than you can think." Another writes: "Our school is prospering very well now. Your visit seemed to awaken us all up." At one point in our County a brother, not then a professing Christian, feeling a keen sense of the destitution which existed in his community in the absence of any Sabbath service, started a Sunday School, and for weeks sustained it without Christian prayer, sympathy or aid. Not a single converted person in the school. But one of the officers of the Union made the matter a personal one, presenting truth and duty in a direct manner. The result was, that God's converting grace came in with blessing upon the effort, and that superintendent and several of the teachers are now rejoicing in Christ, and are working well in their field of usefulness. Stated preaching has been established and a decided moral effect is being produced upon the town."

The Annual Statistical Report of the Secretary showed the following, as the aggregate attendance, etc.: Total number of Home and Mission Schools, 153; Total membership, 29,747; Average attendance, 21,965; Volumes in Libraries, 28,378; Conversions, 1,235; Teacher's meetings were held by 58 Schools; Sunday School prayer meetings by 44; Children's prayer meetings by 20; Regular concerts by 46. The aggregate of benevolent contributions amounted to $6,463,95; Expended on Schools, $64,851,28. Six Home Schools, eleven Missions, and seven County Missions, have been organized during the year, while six have been discontinued or merged into other organizations. The attendance upon the Convention was very good, and the Sessions were chiefly occupied in the discussion of methods for perfecting the work of the Union, in City and County. The afternoon of the second day was devoted to Institute Exercises, with the following division of subjects: 1. Superintendents; 2. Training Classes; 3. Teachers. (a.) Primary Classes. (b.) Juvenile Classes. (c.) Bible Classes; 4. Libraries. A pleasant social re-union in the evening, closed an occasion of enjoyment and profit to all. .....At the National Convention of the Missionaries of the American Sunday School Union, held in Chicago, November 15th to 19th, Representatives of twenty-two States were present, some of whom were very veterans in the Sunday School work. The meeting was held in Chicago at the invitation of the *Chicago Sunday School Union*, and was an occasion which will not be forgotten by those who were present. The rich and varied experience of these brethren, many of whom had labored or were laboring as pioneers in the field, served to strengthen the untried ones, while the mighty results portrayed filled every heart with gratitude that we could be permitted to witness the fruits of our labor and enjoy its reward.

NEW YORK.—Albany County held its Convention in November. The attendance was large and the meetings very profitable.....A great Revival has for for some time been in progress in the Lafayette Avenue Church, Brooklyn, commencing in the Sunday School Teacher's meetings and resulting in the addition of 335 to the Church.....An Institute for southern New York was held in Binghamton November 20th. The exercises were conducted by R. G. Pardee. One hundred and six delegates were present.

NEW JERSEY.—The State Convention held in Newark, on the 14th of November was attended by some 400 delegates besides resident teachers. Eighteen Counties were reported in detail, from which we derive the following: The gains in the number of Schools is 17; Teachers, 1,000; Scholars, 4,065. Hopeful Conversions reported 3,306. The aggregate force in the State is stated to be 1,306 Schools; 19,981 Teachers, of whom 6,500 are not professing christians; and 120,918 scholars.

CONNECTICUT.—A semi-centenial service was held by the Second Congregational Church Sabbath School, November 11th, its fiftieth anniversary. The School has had but six Superintendents since 1816. From its membership 14 have entered the ministry, and 4 have died while in preparation for the ministry. Frequent conversions have marked its history. Two Mission Chapels have been built and are now sustained by the School.

PENNSYLVANIA.—The Allen Street Presbyterian Sabbath School held its Golden Jubilee November 18th, occupying the entire day. Of its first Superintendent, Mr. Samuel L. Kennedy, now dead, the following record was made: "For twenty-three years he was Superintendent, and during all that period *was never known to be late.* He was strict in discipline, yet beloved by all, especially the children." During the 50 years there have been 4,000 scholars instructed in the school by 400 teachers. Hundreds have been converted. The School now numbers 63 officers and teachers and 515 scholars.....Erie County held a Convention at Erie on the 12th, 13th and 14th ult.

CALIFORNIA.—San Francisco has a regular monthly Sunday School Institute, apparently embracing all the City Schools. At the last meeting twenty-two schools reported a total average attendance of 3,675. Allowing the six schools not reporting, their previous average, would give a total attendance of 4,859.

TEXAS.—The State of Texas is sadly destitute of the benign influence of Sabbath Schools. At the recent session of the Rehoboth Baptist Association, letters were read showing that there is not a single Sabbath School within its bounds. A writer in the Texas Baptist Herald, commenting on this state of things, remarks: Without some change soon, the present generation will make a nation of Sabbath breakers, blasphemers and infidels.

MARYLAND.—The fourth annual State Convention was held last month, and was a decided success. The *Sunday School Times* says: "The Maryland Union has had three Missionaries employed who have planted 87 schools, comprising over 1,000 teachers and 6,000 scholars. The spiritual results of the year have been gratifying. Large accessions have been made to the Churches from the Sunday Schools. One school reports 80 hopeful conversions, another 57, another 32, another 28, and so on."

INDIANA.—An interesting County Convention was held at Plymouth, Marshall County, Nov. 26th to 28th. The attendance was not very large, but our cause received an impetus through the efforts of those who were present.

WISCONSIN.—Rock County held its Convention on the 4th and 5th ult. It was a conference of earnest workers who were alive to the needs of our Sabbath Schools, and who went forth with renewed energy to their fields of labor.....The work of organizing every County in the State is steadily progressing. We hear frequent and cheering accounts, but seldom get any details.

Editorial Notes and Gleanings.

Not every body can write long or systematic articles which would be acceptable to our readers, but there are few or none who do not have earnest, practical thoughts sometimes, like what angel's visits are said to be, perhaps, yet not the less valuable if made available. In the course of an extensive correspondence bright thoughts are frequently expressed and gleam like very gems, but are lost for want of a place wherein to set them. We hope to make *this* such a place. We shall strive to make it like that cosy corner where many of us have sat during the long winter evenings, conning over our plans and experiences, while the blazing wood hissed and sparkled in the open fireplace and the wintry blast whistled and howled without. Remember that here every one who has anything to contribute shall be welcome, and it will not be our fault if the feast is not properly spread or the variety sufficient, *provided* the material is furnished.....Our readers will notice some change in the Editorial Committee of the *Teacher*, and a greater change in the *Lessons* for the current year. The reason for both of these changes will doubtless be apparent. Bro. Vincent has not been the managing editor since April last, although, being engaged in furnishing the lessons, it was deemed proper to retain his name. The Lessons for the present volume will be prepared by the Rev. Edward Eggleston, whom Bro. Vincent mentions in the *Sunday School Journal* for November "as the leading Sunday School man of Illinois." He brings to the work a versatility of talent gained by large experience which will not fail in securing a yet wider adoption of our Teacher as the Lesson Book of Sabbath Schools. For *such* a man the writer cheerfully resigns a relation with the Editorial Committee and the public which, though very laborious, has not been without much of pleasure and reward. Future numbers of our Magazine will bear the marks of Bro. Eggleston's fertile pen, the present being entirely made up during his absence from the City.....The *English Sunday School Magazines* evidently appreciate the style of articles in the Teacher, as we find frequent transfers from our pages, but it is hardly fair to take five whole articles, and only credit *one* of them, as the *London Union Magazine* for *Sunday School Teachers* has done in its November number.....The staid *Boston Recorder*, also, has sent "a queer old Lady," from our pages, on its travels without credit to us.....Our Country Schools forms an admirable leader for a recent number of *The Young Pilgrim*, but the credit was forgotten. Our friends *must* remember that our Magazine is *copyrighted*, and any selections from it *must be properly credited*.....We should be very sorry to speak or write a single word which might seem like opposition to, or want of confidence in, the great work of grace which is being made manifest among the children and youth of our land, yet we feel that due care is not always exercised in instructing this class aright. Let us not only sow the seeds of truth carefully, but when the tender soul begins to open before the warm love of Jesus let us so support, instruct and lead it, that there shall be but little chance of failure through want of care and knowledge.....We glean a trio of children's experiences which seem rich, and may help the older ones. A little one, but 13 years old, who has spent three years already in the way, writes: "I am trying to be good, and make every one happy around me, but I know that I often fail, yet the more I try, the easier it will seem if I have *Jesus* to help me." Another, about the same age, who is filled with sorrow "that twelve years of her life have been wasted in sin," gives a good cure for anger. "Sometimes I can hardly help from getting angry, but before I speak, I pray God to help me not to be cross, and that makes me feel kind all over." A third, recently converted, after the most deep and heart-searching conviction for one so young, says: "When I felt worst I took up a Bible, and reading, I came to the verse 'Believe on me and ye shall be saved,' and I did and *do* believe, and now I am very happy.".....There are many who will respond to the following thought, from one who, once an active worker in the cause, had fallen into spiritual darkness: "The little conflicts which, coming one after another so frequently as they do, seem *so hard* to us whose feet are already sore with walking over stony ground, dwindle down to the merest nothing when told to another. So, I will only think of *victory*. Indeed, it makes me stronger to even *write* the word.".....A veteran Teacher thus tells us how he interests his class: "By

looking very pleasantly into their faces, listening patiently to what they have to say, studying, in my mode of address, to be simple and interesting, and striving to avoid any thing which may cause them embarrassment." All this, of course is the direct fruit of genuine love for the class.....We hope to be less crowded in this department next month, and shall try to make room for all who have a thought to be uttered, a point to make for the general good, or a question to be answered.

Our Book Table.

"Beautiful Books for Boys and Girls" is the general title of a very elegant series or set, consisting of four quarto volumes in blue and gold, with gilt edges, and charming illustrations in oil colors, published by the Presbyterian Publication Committee, 1334 Chestnut Street, Philadelphia, and for sale in Chicago by Tomlinson Brothers, 109 Dearborn Street. The first of this handsome series is Little Red Cloak, with eight bright pictures of child-life, warm with loving deeds, simple and true in their details, and full of faith as well as love. Pictures which will awaken sympathy in every child-reader, and stir the best emotions of the soul. Price, single, $1.75. We are next introduced to the sprightly narrative of Miss Muff and Little Hungry, a story in five parts, very prettily told in rhyme, "—a tale about money, and two little girls who had none,"—a story of two interviews between a child of wealth and a beggar. Perhaps the children who read it may be able to appreciate the quiet vein of satire which runs through it. If not, it will afford much pleasure. Four illustrations. Price $1.50. Then follows, Jesus on Earth, containing eight scenes from the life of our Saviour, from His birth to His ascension. The subjects are those with which children are very familiar, but of which they never tire, and increased interest will result from their attractive style. Price $1.75. The fourth is entitled Ram Krishna Punt, the boy of Bengal, and furnishes a glimpse of a life purely Hindoo. It is full of interest, to young or old: The youngest son of a Brahmin, orphaned through pestilence and famine, after many adventures, impossible anywhere but in India, becomes a Christian teacher, leading his people from the darkness of idolatry and sin to the light of gospel truth. The story is rendered additionally attractive by four truthful illustrations. Price $1.50. The set is furnished complete, in a case, for $6.00, and will form a desirable addition to the treasures of any child.

The Life and Times of Luther, By W. Carlos Martyn, author of the Life and Times of John Milton. This is not so much a biography of the great Reformer as it is a concise view of the wonderful revolution which marked his time, and with which his name stands so intimately connected. Yet this book differs from most of those which have preceded it, upon the same topic, in that the *personal* side of Luther's character is broadly drawn, "as he was, frank, homely, resolute, vehement, statesmanlike, grand, yet marred by faults, and human in his errors." Luther appears here not only as the *reformer* but as the *man*. As a consequence the work has a two-fold interest, which is maintained throughout. Any child of fair intelligence, whose mind has not been weakened and corrupted by the trashy literature of the age, will find pleasure in its perusal. It forms a handsome volume of 550 pages, printed and bound in an attractive manner. Published by the American Tract Society, New York. Price $1.50.

The Home Vineyard: Sketches of Mission Work, By Caroline E. Kelly. An unpretending little book, but full of material for encouragement to the faithful teacher among the lowly. The sketches are natural and truthful. Every laborer in this department of Christ's vineyard will find their counterpart more or less distinctly traced upon the heart, as incidents of their own experience. Yet the children will appreciate it none the less. Three engravings. J. C. Garrigues & Co., Philadelphia.

Frank's Search for Sea Shells, By H. F. P. The American Tract Society, of Boston, have added another useful and entertaining book to our library, in the work before us. The inquisitive boy-heart will find much to please and satisfy in the perusal of Frank's travels and experiences, which are related in a pleasant man-

ner. Five plates, picturing twenty-seven varieties of shells, are included in the volume....THE LITTLE GOLD KEYS, By Mrs. J. P. Ballard, is another contribution from the same Society. It contains, in a small space, much information of value which is not often impressed upon the Sabbath School Scholar. We advise our friends to get the book, learn where to find the "Keys," and apply them to gain full admission to treasures which are above all price.

MORNING BY MORNING; or Daily Readings for the Family or the Closet, By C. H. Spurgeon. New York: Sheldon & Co. We are indebted to Church & Goodman, 51 La Salle Street, Chicago, for a copy of this useful work by one of the greatest of living Teachers. Its strong thoughts and eloquent language are well calculated to warm the Christian thinker into a desire for increased activity and zeal for the Master. Every day in the year has its appropriate portion. It is daily food for the believer, food upon which one can *grow*, and become better fitted to meet and win the battles of life. The BIBLE is the first great source of consolation in trials, as it is of spiritual direction. *This* is like the light reflected from its sacred pages, but thrown by a master hand upon the various phases of life wherein the shadows are prone to rest, and then upon those that lift the soul above the cloud and give it glimpses of our Heaven beyond. Hymns for morning and sabbath worship are added, making in all, 408 pages. Price $1.75. From the same, we have MELODIES FOR CHILDHOOD. Philadelphia: James S. Claxton. A very nice collection of pieces adapted to the young. The author says of the first part, in the Preface: "Filial trust in God, thankfulness, praise, and prayer for guidance, are the lessons herein inculcated." The second part consists of miscellaneous selections combining instructive lessons with amusement. The book is timely, and fills a need long felt. It is in good style, 309 pages, with thirteen full page engravings and many smaller ones. Price $1.50.

D. APPLETON & CO., New York, announce a new work, entitled "THE TREASURY OF BIBLE KNOWLEDGE," which promises to be one of the most valuable helps for Sunday School teachers and elder scholars ever published. We shall take pleasure in calling further attention to it, when received.

DAVID WOODBURN, The Mountain Missionary. By Curris Brandan. An interesting story of missionary life and work in the south, showing what may be done through piety and perseverance, even amid great poverty. It will aid in cultivating a missionary spirit.... MARY BRUCE, or the Two Physicians, is a reprint from the London Religious Tract Society, and consists of three separate stories. It is a safe book for the Sunday School or fireside, and will be read and do good.... FAITH WHITE'S LETTER BOOK, is a diary, woven into an ingenious story relating to the early settlement of New England, and portrays some of the hardships and trials of faith of the forefathers. It is well written but has a vein of sadness running through it not entirely pleasant. These three works are from the publishing house of Henry Hoyt, Boston, and are in the style which characterizes all books from that source.

LABOULAYE'S FAIRY BOOK. Fairy Tales of all Nations. Translated by Mary L. Booth. New York: Harper & Brothers. We expect to be met by an objection to *all* books of this sort, but the memories of boyhood cling to them still, as among the most pleasant of early enjoyments. Without debating the question of placing such stories in the hands of children, for there are two sides to it, we notice this, as one of the best which it has been our pleasure to examine.. Those who do not approve of this class of literature will not buy it. Those who do, will find it very charming, both in matter and style. We do not think it surpassed in its grotesque fancies or its genuine hold upon the imagination, even by the wonderful stories of Hans Christian Andersen. In mechanical execution and profuseness of illustration, the book is unexcelled. Price $1.75. For sale in Chicago by the Western News Company.

PECKSY & FLAPSY, a story with a warning in it. A lively little sketch, with colored pictures, for very little people. Price 40 cents....LITTLE MARIAN. A simple child-like rhyme about a little girl who read Pilgrim's Progress and then wandered from home in search of the heavenly city. Very pretty. Price 50 cents. Both published by the American S. S. Union, and for sale by Tomlinson Brothers, Chicago.

SUNDAY SCHOOL REQUISITES. BRADBURY'S NEW GOLDEN TRIO, consisting of the "New Golden Chain," "New Golden Shower," and "Golden Censer," all established favorites. Single copies will be mailed, post paid, for $1.00. To

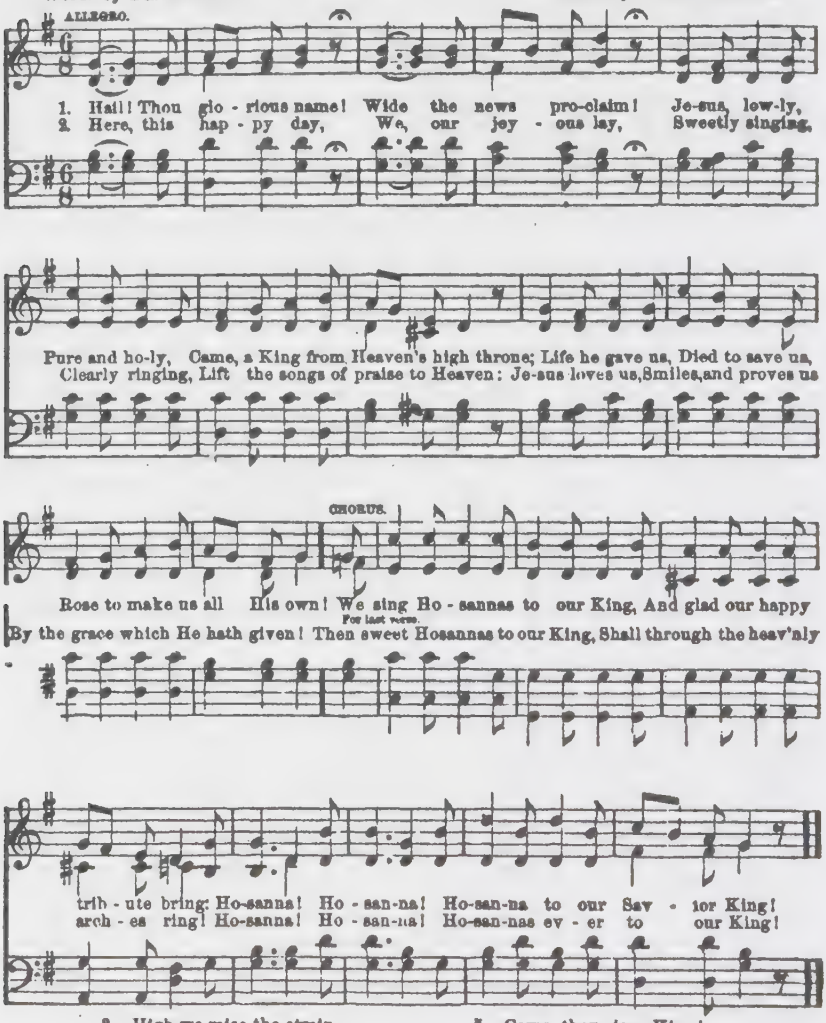
Schools, in quantities to suit, at the rate of $75.00 per hundred. Also, a fresh copy of Philip Philips' SINGING PILGRIM, and MUSICAL LEAVES, the former 35 cents, the latter 30 cents each. Both have attained a wide spread and deserved popularity. ....BIBLE PICTURES FOR THE YOUNG. We have the first one of Five series containing in all, twenty-nine large pictures, drawn from the old and new Testaments, beautifully printed in colors, furnishing new subjects and fresh lessons to the teachers of Primary Classes where object teaching is in favor. Price $1.25 for each series....A new packet of twelve small cards, illustrating the life of Christ, Price 30 cents.... A Tabular view of the Old Testament History and Chronology, dividing the time into equal periods of 500 years, by approximate important epochs, and showing the prevailing form of government in each period. This valuable chart should have a place in every Sunday School-room.... A very chaste and elegantly illuminated Certificate of Membership for Sunday Schools. For all these we are indebted to Tomlinson Brothers, who are always up to Sunday School needs in everything.

MUSIC. Our new musical Editor, Prof. H. R. Palmer, sends us his last, "MY FATHER'S FIRESIDE," Song and Chorus. Price 35 cents. Lyon & Healy, corner Clark and Washington streets, send in "ANGEL ALLIE," song and chorus. Music by T. Martin Towne. "BLUE EYED DARLING LEOLINE," song and chorus. By Wm. Seibert, and "WHERE THE LITTLE FEET ARE WAITING, or the Golden Stair," one of J. P. Webster's best pieces. Price 35 cents each. From Root & Cady, 67 Washington street, we have "WHEN THE EVENING STAR WENT DOWN," Song and Chorus relating to the loss of the ill-fated steamer *Evening Star*. "I LOVE THE CHARMING AUTUMN!" Ballad, by John F. Spaulding. "DREAM ON, MY SOUL!" Quartette, by John C. Baker. Price 30 cents each, and "TOUCH NOT THE FAIR CUP, THOUGH IT SPARKLES;" or the Drunkard's wife to her husband. Song and Chorus. Music by T. Martin Towne. Price 35 cents.

PERIODICALS AND PAMPHLETS. The American Tract Society, of Boston, have issued the initial number of a new monthly, entitled THE SABBATH AT HOME, an illustrated religious magazine for the family, designed for Sabbath reading. To compete successfully with the established favorites of the public, and yet not sacrifice the purity of its purpose, seems a difficult task, but one that is not impossible. A new field is open before it, none other having its precise aim being now published. We heartily wish it a perfect success. Terms $2.00 a year.... HOURS AT HOME, for December, has its usual excellent variety. A new serial is commenced under the title of "Marcella of Rome." a story of great interest, illustrative of Christian life in the early ages of the Church.... THE LADIES' REPOSITORY appropriately closes the centenary year with a steel engraving of "The graves of Barbara and Paul Heck," and a portrait of Governor Van Cortland. The literary matter is excellent, as usual. A new volume commences with January. Terms $3.50 a year.... THE ATLANTIC MONTHLY closes its eighteenth volume with December. Increased attractions are offered for the year to come. Terms $4.00 a year....OUR YOUNG FOLKS seems to grow better, year by year, like a faithful, familiar friend. With the new year begins a new volume. Terms $2.00 a year....EVERY SATURDAY, for December 8th, is occupied by Dickens' Christmas story, entitled "Mugby Junction" ....THE GALAXY comes to hand regularly, every fortnight, with its store of good things. The second December number closes volume second. With the next issue it is to be enlarged sixteen pages, and commences a new story by the popular author of *Life in the Iron Mills*, entitled "Waiting for the Verdict." Terms $5.00 a year.... We should have noticed, long ago, the monthly papers of the American Tract Society of Boston, as follows: THE CHRISTIAN BANNER AND TRACT JOURNAL 40 cents a year. THE FREEDMAN'S JOURNAL, 25 cents a year. THE CHILD AT HOME, $12.00 a hundred, and THE FREEDMAN, the latter designed for gratuitous circulation among the late slaves of this country. 25 cents a year....THE CHRISTIAN ADVOCATE is among the best of our exchanges. New York: Carlton & Porter.... THE CONGREGATIONALIST is an excellent family paper, and its religious news are reliable. $2.50 a year. Boston: Galen James & Co....THE CHRISTIAN STANDARD is always on hand, and always readable. $2.50 a year. Isaac Erritt, Cleveland, Ohio....THE RELIGIOUS TELESCOPE gives us weekly items of interest with regard to the *United Brethren*. $2.00 a year. Dayton, Ohio: Rev. W. J. Shuey.... FOURTEENTH ANNUAL REPORT of the Young Men's Christian Association of the city of New York, 1865–66....ELEVENTH ANNUAL REPORT of the City Superintendent of Schools, of Brooklyn, New York, for the year ending January 31, 1866.

Sunday-School Dedication Song.

Words by Dr. Blackall. Music by Geo. C. Pearson.



3. High we raise the strain,
Loud it swells again,
Moving onward—
Ever onward
As the waves of ocean roll:
And its burden—
Precious burden!
Calms and soothes the weary soul!
Chorus.

4. Oh! our blessed Lord,
Now, with sweet accord,
We before Thee,
Do implore Thee
E'er to make these courts Thine own:
Let Thy glory—
Brightest glory!
Be in rich profusion shown. *Chorus.*

5. Come, thou risen King!
Come, e'en while we sing:
In life's morning,
Life's adorning
Give us, while we seek Thy way;
May we never
From Thee sever,—
May we near Thee constant stay!
Chorus.

6. Then, when life is o'er—
Passed, the golden shore,
O'er the River—
Beauteous River!
Where the light of God doth shine,
Songs resounding,
Joys abounding,
E'er shall tell of Love divine! *Chorus.*

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—FEBRUARY, 1867.—NO. II.

LITTLE BLUE-EYE.

N the side of the great mountain, and beneath the edge of a huge rock, there grew a little blue-eyed violet. She always was awake to catch the first beams of the morning sun, to drink in the dews of night with thankfulness, and never dreamed that her lot was not the most desirable in the world. Near by stood a tall, strong, and majestic oak, towering up high towards heaven. He had strong roots in the mountain, gone down deep to gather up his food, and great branches spread out wide, which waved gracefully in the wind. Uncounted leaves hung and rustled on his limbs. The little insects crept into the crevices of his rough bark, and made thousands of homes there. The birds nestled and sang, and built their nests in his branches.

One clear bright morning the old oak looked off the mountain, and down on the smaller trees, and felt that really he was a tower of strength.

"How far I can see! What a large mountain I have from which to draw my food; why, if I could only walk, I could tread all these little trees under foot, and be monarch alone. How I do despise anything that is weak or small! Why can't everything be strong, and great, and magnificent like myself?"

Happening to cast his eye down for a moment, he saw the little violet just over the rock, thinking her own little thoughts, and as happy as a little violet knew how to be.

"Pray, who are you away down there, not an inch from the ground?"

"O, I am a little violet, and they call me Blue-eye."

"Well, Miss Blue-eye, I don't know whether to scorn or to pity you. What a little insignificant being you are, nestling under the rock; can't hold up your head as I do; can't see anything; can't swing your arms; can't feel strong, so that no wind can move you, no power destroy you! Here I am! You see my size! I have stood here a hundred years, and I think I am so strong I shall stand here forever!

Entered according to Act of Congress, in the year 1867, by ADAMS, BLACHMER, & LYON, in the Clerk's Office of the District Court for the Northern District of Illinois.

Why should I not? The storms don't trouble me, the winters are nothing. I can meet them and defy them with not a leaf on to clothe me. The birds come to me for shelter, the cattle lie down under my shade, and men look at me with admiration! Poor little thing! nobody ever looks at you! nobody ever thinks of you! You may die under the foot of the rabbit, and who would miss you?"

Poor little Blue-eye! It was the first time she ever felt humbled, ever felt discontented, or envious. How she wished she was a great oak! How, for the first time she felt discontented.

In a few hours a sudden rush of wind was roaring through the mountain—such a tornado as sometimes sweeps through a forest, twisting and tearing up the great trees as if they were pipe-stems. It came suddenly, and the trees bent, and creaked, and broke and fell—many torn up by their roots. The old oak stood directly in its pathway; and how he did writhe and bend, and toss his arms, and bow his head and strain his roots, as if he certainly must go. But, no! He lived it through, and stood like a giant, as he was. When he had recovered himself and counted the limbs that had been broken off, and wondered over the number of leaves that had been scattered away, he nodded haughtily to little Blue-eye, and said—

"There, Miss Blue-eye, did you see that? Didn't I tell you I could bear anything? See now, I am here, my bark not broken nor my roots injured. No winds or storms, nor anything else can hurt me; but you, why, a million like you, had you been up here, would have been blown to atoms!"

Poor little Blue-eye! she never felt so small before. She hardly dared look up to the great oak, and there was actually a little tear in her eye.

The sun now shown out sultry and hot, so that the leaves of the oak began to curl up, and the birds panted and tried to hide among them. The heart of the oak felt the heat. But little Blue-eye, under the shadow of the rock, and so near the ground, did not feel the heat at all, nor did she even shut her eyes. But now dark clouds slowly rolled over the mountain; the heavens grew black, and it was plain that the storm-spirit was on the wing. Everything was still as if waiting, and even the oak looked sober. On came the storm in its power and wrath. The wild creatures crept into their holes. The thunders rolled and muttered as if an army of giants were rushing to battle in their war-chariots; the lightnings gleamed and flashed as nothing but lightning can. Presently a deep black cloud hung over the oak, and without warning, in an instant, down came the thunder-bolt into the old oak, and before the eye could wink he was shivered into splinters, and lay prostrate and scattered for yards around. He was a complete ruin, and was gone forever!

Little Blue-eye peeped out after the storm had gone past, an saw the great tree that she had envied so much, now a wreck, never again to lift up his head.

"O!" said she, "what a foolish and simple thing I have been, to be envious and discontented, when I now see what winds and storms and dan ers I escape, in my lowly home. I now see that the great and

good Being who hath made us all, has been very kind to me, and I will bless Him, and never repine again that my lot is with the lowly. Poor old oak! where now is thy boasting? O Great Father, keep me low and humble, and I shall be safe."

REV. JOHN TODD, D. D.

THE TRUE VALUE OF TEACHER TRAINING.

THE Sunday School work is no more free from "cant" than other good enterprises. There are a class of people who seem to think that every attempt at improved methods of working, is an assault upon the earnest and successful laborers who have not had the advantage of these improvements. Sabbath School Conventions are sometimes afflicted *ad náuseum* with this sort of people—very good people in their way—but singularly narrow in their mode of viewing things. They are perpetually reminding us that if one is only in earnest, it does not matter whether they know anything about method or not; that if you have the love of God in your heart, it is of no consequence whether you understand Sacred Geography, or even English Grammar. And these folks will point you triumphantly to some unlearned laborer who has brought many sheaves into the Lord's garner; they will also find plenty of instances of people who make a hobby of their preparation, but who never accomplish anything in the conversion of their classes. And these examples are paraded with an air of triumph, as though the whole matter were settled by them.

Now there is a vast deal of cant in this sort of talk, and if those who use it would ever get done, one might have patience; but no question of method can come up without some Monsieur Tonson getting up for the twentieth time, and re-asserting the proposition, that, if you only have an earnest love for souls, and can approach your class with tears in your eyes, you have all that is necessary to success.

Now let us admit, or rather maintain, that all the instruction in method that can be given, never can supply the lack of profound earnestness of spirit; in other words, that the best mechanic in the world cannot make the most perfect piece of machinery go without power. Let us admit, too, that the force, even with the most cumbrous machinery, is better than faultless enginery with no impelling power. The most blundering teacher, whose heart is in his work, is always preferable to the best trained and most adroit instructor, who is careless. Without doubt *heart* is the grand requisite, and *heartlessness* the capital defect in a Sunday School Teacher. Let us go farther. There is danger, unquestionably great danger, that many Sunday School Teachers may come to depend too much upon their training, and forget the necessity of spiritual preparation for their great work. It is to be hoped that those who lead in the work of teacher training will not forget to remind every teacher of this peril. Side by side with all instruction in method, let there be exhortations to earnes

spiritual preparation; and from our acquaintance with the men who lead in the institute work in this country, from their well known piety and wisdom, we feel sure that this will be the case.

But after admitting all this, or rather earnestly maintaining all this, it makes not one jot toward the conclusion that some Sunday School slow-coaches would draw from it. It does not prove that training is of no consequence, if you have earnestness. It may be true that a man of fiery energy will fell more trees in a day, with an axe battered and edgeless, than a sluggard will with the most perfect and polished instrument; but it is not true that the earnest man would not accomplish more by striking equally vigorous blows with a better implement. "Some men," says Mr. Beecher, "will do more with a jack-knife than others with a whole chest of tools." Very true, doubtless, but that is no reason why all chests of tools should be tossed into the sea, and the civilization of the world go back to jack-knives.

It is really humiliating to have to argue against a conclusion so illogical as that we have criticized, and nothing but the persistency with which it is urged would justify us in doing so. The strength of those who object to the training movement, lies in an appeal to the aversion which every true Christian feels to an ostentatious and heartless culture, as a substitute for spiritual earnestness. But let us seek culture and lose none of our zeal; let us find the best methods and be none the less diligent; let us have the best implements and use them with the most tireless industry.

EDWARD EGGLESTON,

PALESTINE ON THE BLACKBOARD.

THE blackboard is generally conceded to be an important aid in imparting instruction; and he who can use it to advantage, is able to throw life and interest on the dryest subject.

Map-drawing is no longer an exercise of mere imitation or complex measurements; under the influence of such men as Ritter, Guyot, and others, it has assumed a practical shape, capable of being used and understood by the mass of learners.

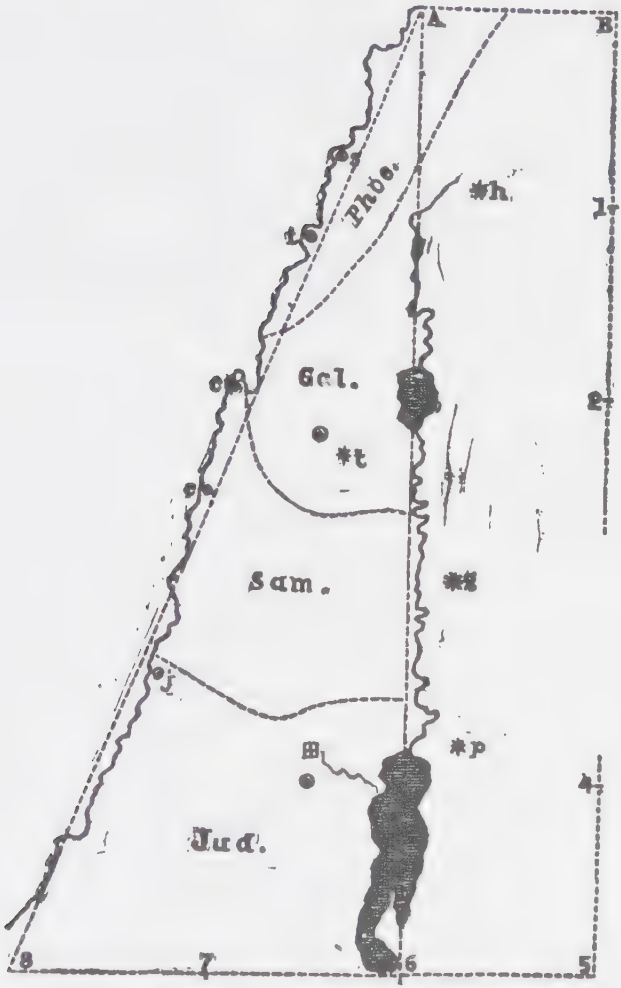
The "methods" that stand highest, are "Triangulation" and "Relative Measurements;" the system as applied here, is by "Relative Measurements.

FIRST—Draw the line A B any convenient length, for the northern boundary; call this "the first line."

SECOND—From B measure off south *five* times "the first line," numbering the points 1, 2, 3, 4, 5.

THIRD—From 5 measure off west, *three* times the "first line," numbering the points 6, 7, 8. Connect the points A and 8 by a dotted line. This triangular figure shows the general contour of Palestine. Connect A and 6 by a *light* dotted line; this line shows the general direction of the river Jordan, Sea of Galilee, and Dead Sea.

River Jordan rises opposite 1; See of Galilee is opposite 2; Dead Sea is opposite 4 and 5; the head of the sea is *one-fourth* of the "first



line" north of 4. Principal mountains, Hermon, opposite 1, *three-fourths* of "first line" west, (h). Gilead, opposite 3, *three-fourths* of "first line" west, (g). Nebo or Pisgah, opposite 4, *three-fourths* of "first line" west; *one-fourth* north, (p). Carmel is opposite 2, on the coast, (c). Tabor, a little north of a line drawn from Carmel to 3, *three-fourths* the first line from Carmel, (t).

Jerusalem, in line with Dead Sea and Pisgah; length of "first line" east from the guiding line drawn from A to 8. Bethlehem, a little more than *one-eighth* of "first line" south. Nazareth, a little north and west of Mt. Tabor. Sidon *three-fourths* "first line from A, on the coast, (s). Tyre, *one-half* of "first line," south of Sidon, on the coast, (t). Caesarea, on the coast opposite a point midway between 2 and 3, (c). Joppa, on the coast a little north of opposite a point

midway between 3 and 4, (j). From opposite a point midway between 3 and 4, on river Jordan, draw a curved line to the coast, for boundary between Judea and Samaria. From Mt. Carmel draw a semi-circular line to the river Jordan, opposite a point midway between 2 and 3, for the boundary line between Samaria and Galilee.

In teaching, first impress on the mind the odd numbers 1, 3, and 5, as the relative proportions of the contour; second, the river, lake, and sea are guided by the "first line." The mountains Hermon, Gilead, and Pisgah by three-fourths of the "first line."

The proportions are easily remembered and applied. By bearing in mind that the length of the "first line" is *forty miles*, the whole map can be changed from "proportions" to miles.

H. S. JONES.

RESOLVE.

I rouse myself from my sluggish dream,
  I fling the fetters of sloth away;
I will not follow the meteor gleam
  That tempts my foolish soul astray.

'Tis a false light flitting o'er quaking sod;
  Deceitful music floats syren-sweet;
Too long the slippery path I've trod,
  With eager heart but sinking feet.

O for the firm, straight, upland road!
  O for the path that homeward tends!
'Tis a narrow way, but it leads to God,
  The rough road glorious heights ascends.

But how shall I thread these mazes back!
  How win my way out into the light!
How safely return on my winding track,
  Through danger, and storm, and gloomy night!

I may not linger—O Light divine!
  If light for wandering souls there be;
Now shed a ray on this path of mine!
  Now smile from thy height serene, on me!

I turn—Where now is the maze I trod,
  Through gilt and danger, through storm and night!
From this gulf of darkness, straight up to God,
  A way is open, all flooded with light!

O, way of pleasantness, path of peace!
  I will walk therein with resolute will,
Till these cravings for earth's vain pleasures cease,
  And I joyously climb the celestial hill.

MARY E. ATKINSON.

THE TEACHER IN HIS CLASS.

(Extract from an Address delivered to the S. S. Teachers of Northampton, Eng.)

Then, in the case of new teachers. Let every new teacher be put for at least three months to sit by the side of one of the best teachers in the school, then let him try for three months with the superintendent, or secretary, or some disengaged person visiting his class, from time to time, sitting by his side, seeing how he gets on and kindly criticising him. I know this will meet with a strong disapproval from my lady friends. One of the best lady-teachers I know (not a hundred miles from this meeting to-night,) told me once that she never could teach a word if any one were listening to her. Now this timidity must be got over. When I was a superintendent I used to make a point of sitting down by each class in turn for ten minutes, so that I might be able to gain an estimate of the teacher's power, and I should advise all superintendents to do the same.

Without some such preliminary training as this how can teachers be expected to know how to teach? They may be men and women of the deepest piety, but unless they know how to communicate what they have learned of the love of God, they can *with the best intentions, do but little.* I remember well my first morning in a Sunday School. I was a grammar school boy of fourteen; we began school at a quarter to nine, (very unlike these degenerate days!) I was set down to a class of eight boys, and told that the lesson was four lines in a reading book, something of this sort?—"God made the world. He loves us much. We must not do sin," etc. How to teach this so as to interest the children, and keep up their attention till ten o'clock I had not the remotest idea. The superintendent "passed by on the other side," and I was left to my own devices. How many times I looked at the clock, that weary morning, it would be impossible to say. Now if I had attended half a dozen lessons of an experienced infant teacher, and tried my hand under some one's kind criticism first, the case would have been different.

I know what I shall be told. That teachers are so scarce that as soon as they are found they must be used to supply vacancies. Not a bit of it. Far better to put two classes together for a few months, while the teacher is being trained, than to have two classes taught by untrained teachers.

Then a few hints as to the manner of teaching. Remember John Eliot's maxim, "Prayer and pains" (*e.g.*, training) "will do anything." I must say, in starting, prepare your lessons. Every Sunday begin to look at your next Sunday's lesson, and it is amazing what a number of things will come in during the week to help you. Don't do as a certain clergyman the other day was heard to say he did, or rather did not—know when he was going up to the pulpit what his text was going to be. I need hardly say that his church is steadily emptying, and so will your class.

Now for a few simple maxims:

In every lesson, as far as possible, (1) *Stick to one point.* Don't attempt to cram children's minds with too much. Say to yourself,

"such and such is *the* point in my lesson, let all the rest of my teaching revolve round that." One point fixed on the mind is better than twenty, in at one ear and out at the other.

(2) *Be simple.* Don't shoot over your children's heads. I had to look over a sketch of a lesson for infants, on the Creation, the other day, prepared by a young teacher, in which she was proposing to talk of the "sun culminating at noon," "the causes of an eclipse," and so on. I simply put my pen through the whole lesson. Many of you would be astonished to find how very little most of the children take away from your lessons, because you do not come down to their comprehensions.

(3) *Proceed from the known to the unknown,* always; that is, start from what is within the range of the children's observation, and gradually lead up to what is beyond that range. If you begin with what is abtruse you convey no meaning, *e.g.*, suppose the subject to be God's love to man. To begin by speaking of it as infinite, and so on, conveys no idea; but begin from a mother's love, let the children give instances of how love is shown, and then lead them to see the greatness of the love of God. I might multiply examples indefinitely, but this must suffice.

(4) *Don't preach.* I know well what a temptation it is to our male friends, especially who have got the love of God in their hearts, and have also what we call sometimes the "gift of gab," to preach to their class; but there is a time for everything, and in teaching bear in mind that children remember long what they tell you, but soon forget what you tell them. In this lies just the difference between a good teacher and a bad. A good teacher draws out the observations, reflections, etc., of the children, and so makes them remember; a bad teacher tells them a mass of information, which is no sooner heard than forgotten, because the child himself is not worked, and takes no part in the lesson.

(5) *Don't neglect the dull children.* There is such a temptation to push forward the clever ones and neglect the rest; but it is the second half of a class which is the test of a good teacher. It is easy enough to teach a child who is anxious to learn, but the dull and stupid ones surely want most care.

For their benefit, (6) *Be graphic.* You are teaching the parable of the "Sower." Picture out the crowds, the lake, the hills around, the boat; throw life and reality into the scene. An able writer, describing this, makes little boys trying to spell Peter's name backwards on the stern of the boat. Or your lesson is on Simeon detained by Joseph as a prisoner. Picture the feelings of the wives watching the return of their husbands from a distance, and seeing *one short;* their agony of supense to know *which it was.* I remember, as a young teacher, once describing Peter praying on the house-top—the flat roof, the sea-beach below him, the sun shining on the waves, etc.—to a class of big, manufacturing "Brummagem" boys, and the next Sunday the lesson had hardly begun, before one began, and the whole number chimed in:—"Oh, teacher, please tell us again about Peter, and the waves, and the roof—it was so nice!" And surely our Lord teaches us the same

thing, now drawing His illustrations from the birds flying above, now from the grass under His feet—the fig-tree, the leaven, the sower, the habits of children at their meals, or when playing in the market—these and a thousand incidents of every-day life and every-day experience, are pressed in by Christ to illustrate His doctrines. And I am quite sure that those lessons and those sermons are most interesting, best listened to, and best remembered, in which there have been most illustrations graphically pictured out, drawn from common everyday life.

J. WICKLIFFE GEDGE B. A.

IMPORTANCE OF BIBLE GEOGRAPHY.

IT is far from being my purpose in this article to hold up geographical exercises as the *most important branch* of Sunday School instruction. I cannot thus stultify myself. But my experience, and that of many others, is at accord in this, that a regular and judicious course of geographical lectures, referred to Bible maps, and connecting Bible passages through all the sixty-six books of the sacred canon, can be made as pleasing and instructive a department for a few minutes of each lesson as any other. And I trust to convince my readers of this before I have done.

The time in which geographical exercises may be most appropriately given is just before the close of the School. Ten minutes is the largest amount of time that can be spared for this. When the teachers have summed up their labors, and the librarian has closed his book-case, and the superintendent has completed his round of the classes, and the visitor, if any present, has said his little words of greeting, ("few and short," indeed, should be the visitor's words unless he is *very* famous, and then he is *certain* to be brief), then the boys and girls will be seen to draw themselves up for the happiest ten minutes of the day, that of the "Geographical Exercises," then, if they have been accustomed to these charming recreations, the noisiest boy, and the most nervous girl—even that one whose feet shuffles over the floor, as if afflicted with St. Vitus' Dance,—quiesces. Then the teachers themselves, old and young, bow before the god "Practical," and listen as eagerly as their classes. Then the visitor, especially if he is *very* famous, puts on his glasses, and prepares himself for something, alas, too rarely taught in the Sunday Schools. Then may be seen, quickly slipping in from his "study," the minister himself, fresh-inked from his sermonizing, glad to escape for a few moments from the contemplation of his "Sixteenthly" to the consideration of easy "Geographical Exercises."

Does the reader shake his head at all this, and murmur "romance," "extravagance," "hobby?" Spare your head, dear, dull friend, until the palsy shall shake it for you, and *just you try the plan* before condemning it. Try it once, twice, thrice. "There's luck in odd numbers," you know. If the first time the work drags a little, it will be because of your own inexperience in the department of Geographical

Exercises: the second time, it will appear easier, and the third time —so great will be the pupils' interest—the matter will be more like play to you than work.

The only pre-requisites to this department of Scriptural instruction are large and faithful maps. In a previous article* I have shown the reader of *The Sunday School Teacher* how cheaply, and how easily, every superintendent can make his own maps. But if you are too diffident of your own powers for this, or, for any reason, would prefer to purchase ; I will say that the *American Sunday School Union* have recently published three outline maps, which will answer every purpose, and draw very slightly upon the funds of the School. Then represent, successively, the journeys of the Israelites, Ancient Palestine, and the travels of St. Paul. Covering almost the entire Bible record, and bringing into view nearly every point of Scriptural interest. The only section of the earth, connected with Bible studies, that cannot be illustrated from these three maps, is the famed "Land between the Rivers," the cradle of our race, the birth-place of Adam, Noah, Shem, and Abram. This may readily be drawn upon a large sheet, and added to the three above-named.

My own choice of maps, however, I must confess, is one made expressly for Sunday Schools, having no names printed on it, but merely crosses for prominent localities, and showing water-courses, mountains, and level lands, by colors. Such a map, or diagram, 12 feet by 10, will exhibit, at one view, the ancient world from Ararat in the east, to Rome in the west, and from Sinai in the south, to "the entering in of Hamoth" in the north. From such a map, which any land surveyor can draw, and which will cost but a trifle, if anything, more than the paper on which the draft is made, all Scriptural facts of a Geographical nature can have a thorough explication.

[*December, 1866.] ROBERT MORRIS, LL. D.

SCRIPTURE QUESTIONS.

THE INITIAL LETTERS OF THE ANSWERS TO THE FOLLOWING QUESTIONS FORM A VERY IMPORTANT SCRIPTURAL INJUNCTION.

1. Of what did Solomon make the two pillars he erected in the porch of the Temple ?

2. Who was the High Priest of the Jews for 40 years, eminent for piety, and yet was punished by God, and died of a broken heart ?

3. Who was the *first* King of the Israelites ?

4. What was the name of the wife of Chilion ?

5. Name a precious stone of a sea-green color, which was in the fourth row of the High Priest's breast-plate.

6. Name a celebrated country in the north of Africa.

7. What is the eighth book of the Bible called ?

8. Where did Jacob have his memorable dream?

9. Who was the mother of Timothy?

10. What queen was divorced and dethroned for refusing to appear unveiled before a party, merry with wine?

11. What name was given to Jacob after he wrestled with the angel?

12. Of what city did Samson carry off the gates?

13. Who is called the "Father of the Arabs"?

14. What insect was a great scourge to the oriental countries, and was the eighth plague of Egypt?

15. What was the name of the widow, who waited in the Temple, at the morning and evening scrifices, and saw the Infant Jesus?

16. Give the name of a Hebrew Prophet, the friend and counsellor of David.

17. What noxious plant is found growing among the wheat of Palestine?

18. Who was the first shepherd, and the victim of his brother's anger?

19. What ancient city of Assyria was built by Ashur, the son of Shem?

20. What city in Asia Minor was the birth-place of Timothy

21. A division of the night, there being three among the Hebrews, and four after the Roman manner.

22. Upon what mount does the Bible tell us the ark rested?

23. What large and powerful commercial city on the coast of the Mediterranean, in the tribe of Ashur, but never subdued by the Israelites?

24. The name of a wind instrument of music

25. A strong-winged bird, unclean to the Hebrews, but sacred among the Greeks and Egyptians.

26. Give the name of a Roman disciple, and one of Paul's Christian companions.

27. A stinging plant growing in neglected grounds.

28. Give the name of the absent disciple from the prayer meeting

29. A vegetable of Egypt, and for which the Hebrews murmered in the desert.

30. The name of one of the cities of Egypt, built by the Children of Israel, for Pharoah, during their servitude, on, or near the river Nile.

31. What island and famous city in the Levant was visited by Paul, on his way to Jerusalem?

32. What is the name of the 5th month of the sacred, and the 11th of the civil, year among the Jews?

33. What is the symbol of subjection to servitude?

34. What Hebrew measure contained about three pecks and three pints?

35. What plant is found in marshy grounds, and used for mats, ropes, baskets, &c.

(Answers next month.)

TEACHING BY WORDS.

IT is well to make children feel the force of the words they use. Take the word *redeem*; if they know that it signifies to bring back from slavery, they will understand more clearly what the great redemption of Jesus means, in delivering us from the bondage of sin. The word *atonement*, also, which is not easily apprehended by a child, will disclose its meaning at once, if he is reminded that it was originally written and spoken as at-one-ment—that is, setting at one those who were separated. The word *wrong*, also, may have its force made more apparent by reminding the scholars that it means that which is wrung or twisted. There is a difference between the words *pardon* and *forgive*, which it is well to understand. "The Queen *pardons*, the Christian *forgives*." Pardon is the act of a sovereign, forgiveness is the act of a person in his private capacity. The words *avarice* and *covetousness* are often confounded. The avaricious man tries to keep all he has, the covetous desires the possessions of others. Nabal was avaricious, Ahab was covetous.

THE CHRISTIAN LIFE.

BE sure you are not far from a Christian life. 'Tis not the being lost *in God's Love, and living only in Heaven*, as you imagine about me. This sublime piety is not my condition, nor is it what God requires from a poor weak creature, hardly able to lift herself from earth. Our duties are not so lofty. God places them within the reach of men, not of angels. Which of us is there who cannot pray, give alms, comfort others, take care of parents, bring up children? Which of us cannot struggle with his inclinations, overcome his tastes, cease to do evil, learn to do well? Is there anything in this that transcends human powers? And this is Christian life, the love of God, which is nothing more than the fulfillment of our every duty.

EUGENIE DE GUERIN.

Primary Teaching.

JUDGING from the numerous failures in the direction of primary teaching, and the management of primary classes, it would seem evident that either this department is the most difficult to direct, or that there are *very few* among our Sunday School teachers who are fitted by natural and acquired talents for the duties involved. Yet here the foundation of all instruction is to be laid, and viewed in one aspect it is the most important of any department of the school. Who shall teach, and how it shall be done, becomes then a question of great moment.

With many classes the entire session is occupied by singing, relating funny stories, and reciting verses by children whose voices are never heard amid the shuffling of feet, and the clatter from an hundred or more impatient little people. The conduct of these classes is on the principle which attains in some families—that little children *cannot* keep still, hence it is useless to try to keep them so. The successful common school teacher will tell you how great is this mistake, and the fact that any *one* class can be managed in a quiet and orderly manner is sufficient proof that the same method, properly adapted, will succeed anywhere.

The real difficulty lies in this, that *the heart of the teacher is not absorbed in the work.* There is not a hope of success without this pre-requisite. With it, there will be much of prayer for the Divine guidance; there will be earnest study during the week; close observation, in order to glean from every source, illustrations pertinent to the subject selected for the Sabbath lesson. How many infant class teachers bestow a single thought upon the class during the week? How many consider that there is need of special and careful preparation for their Sabbath duties? How many consider, that, in this department, *there is something to be taught* at every session? How many realize the fact that the impressions made upon the plastic material in their hands are indelible, and though apparently unseen in the present, will certainly appear again in the days when age shall mark the head with whitened locks, and when, *sans* teeth, *sans* eyesight, taste and smell, the memory will remain and dwell upon the lessons of childhood, as if written by the finger of God!

If so impressed, and imbued with the spirit of work for the Master, then attend to the details. First, get your room carpeted. Beg, buy or borrow pictures for the walls. If need be, adorn them occasionally with evergreens and flowers, when these can be had, thus cultivating the æsthetic part of the child nature. It will be amply returned to you in the increased effort of the children to obey your desires, and heed your will. Then impress upon each member of the class this cardinal fact—that the good order, the honor, and the reputation, of the class, is wholly an *individual* matter. Each must feel this for himself or herself. If one errs, kindly point out the error, and show how

a single wrong act ruins the peace and comfort of all. Be gentle, kind and loving, yet firm. Do not scold, and never, not even for a single moment, manifest the least sign of impatience. Secure a *habit of order*, even though you spend a month in attaining it. It will save time in the end. Then, when you have thoroughly *learned* your lesson for the day, you may give it. If you have neither time or disposition to thoroughly master your subject, it were better to resign a place where you will do more harm than good. Do not forget that besides the specific Sabbath Lesson, it is your duty to give the little ones lessons of respect for, and order and decorum in, the house of God; obedience to all proper commands or reasonable wishes, of teacher and parent; cleanliness in personal habits; and true respect for each other; in all which they are obeying the actual or implied laws of God. We cannot too early plant these seeds of truth in the heart. Children so trained will prove less troublesome when advanced to a higher grade, will be more regular, more attentive, and in every sense better scholars.

I offer this month an admirable method, suggested by Mr. Pardee, for teaching the Commandments, which will bring out the childrens' thoughts in their own language. The lesson may not be new to all, but has been proven a success. I select the fourth. The blackboard will present the following appearance to the class:

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

HOW BROKEN.	WHY BROKEN.	WHY KEPT.

A few moments may be spent in repeating the command, and eliciting information as to its origin, when and where given, and to whom; and in giving the circumstances so graphically described in *Exodus* XIX. The teacher may thus picture the whole scene to the children; then have them tell how, to their minds, it is broken. Very naturally the answers to be written under the first heading will be something like these:—"Work," "Play," "Naughty in church," etc. Then the question, "Why is it broken?" and the answers may be: "Wicked hearts," "Don't love God," "Don't think," etc. "Why should this command be kept?" may bring the following answers: "God's command," "It's right," "God will punish," etc. Then the story told in *Numbers* XV: 32–36, may be given in illustration of God's displeasure with those who disobey His laws, and the repetition of the command closes the lesson.

C. R. BLACKALL.

THE SECOND YEAR WITH JESUS.

SELECTIONS FROM THE PARABLES CONVERSATIONS, AND DISCOURSES OF JESUS.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

LESSON V.

THE UNMERCIFUL SERVANT.

I.—SCRIPTURE.

LESSON: *Matt.* XVIII: 23–35. HOME READING: *Matt.* XVIII: 15–22, *Matt.* V: 7, *Coloss.* III: 13. GOLDEN TEXT: *Matt.* VI: 15.

II.—NOTES.

1. CONTEXT.—Our Lord's discourse about the manner of treating an offending brother had brought from Peter the question in verse 21. Christ's answer—"seventy times seven"—four hundred and ninety times, is of course a forcible way of saying that there should be no bounds to Christian forbearance and forgiveness, that revenge was never admissible. "The rabbinical rule was to forgive three times and no more" (Alford). It is thought by several writers that our Lord refers to the expression of Lamech, in *Gen.* IV: 24. This question of Peter's calls forth the beautiful parable under consideration, the object of which is evidently to teach that as God has forgiven us infinitely greater offenses than any that man can commit against us, so we are not to find any limit to our readiness to forgive an offending brother. It is meant to teach with great force that "with what measure we mete, it shall be measured to us again."

2. THE PARABLE.—There are several things in this parable to show

that the customs alluded to are those of the Gentile nations, rather than of the Jews. By the "King," doubtless, is intended some oriental potentate of vast dominion, the servant is a satrap, a subordinate ruler; upon no other supposition can there be any probability or naturalness in the enormous amount of his debt. (See explanatory note on Question Paper.) So, too, the custom of imprisonment for debt was not a Jewish one. The custom of selling a man and his family for debt prevailed among almost all ancient nations.

3. THE INTERPRETATION.—"Would take account of his servants," evidently not the last judgment, but that current account that God takes of all men. Trench supposes it to mean the awakening of a man to a sense of his sins....The large amount of the debt, which, if of silver, would be about seventeen millions of dollars, is meant to indicate the greatness of those trespasses against God's law which are forgiven through Divine mercy....His offer to pay all, if time is given, represents that disposition on the part of all awakened hearts to undertake any service that could make amends for past sins. But the forgiveness is free and utter, the whole debt is obliterated....The debt of the fellow-servant is relatively very small, "an hundred pence," about fifteen dollars. How small are all sins against us, compared with ours against God. ...."Took him by the throat," *throttled* him, half choked him....He demanded no more than his *rights*, but it is often wrong, "the most opposite to right, to press our *rights*." If God used the same harsh measure with us, how fearful would his dealings be....The fellow-servants who told their lord, are Christians who are grieved when they see such a wrong. Trench calls attention to the distinction made here, they were *sorry*, their Lord was wroth...."tormentors," the ancient custom being to force the payment of a debt by torture. As he could never pay all, the punishment, says Gresswell, was eternal, so far as that which can never cease to be inflicted while it is capable of being endured, may be said to be so.

III.—SUGGESTIONS TO TEACHERS.

Method.—The pictorial method may be advantageously adopted. Let the class invent and describe, in answer to questions, the following scenes, in detail: 1. The king on his throne with the arrested servant before him, in agony and supplication. 2. The forgiven servant leaving the king's presence with joy. 3. The forgiven servant throttling his debtor. 4. The complaint of the other servants, 5. The delivery to the tormentors.

Application—The lessons that can be deduced from this parable are very important. Let no Sabbath School teacher neglect the golden opportunity offered by it for reaching the conscience with lessons of two sorts, the one pertaining to our relations to God, the other belonging to our relations to our fellow-men. 1. Greatness of our indebtedness to God. 2. No hope of payment. 3. "Jesus paid it all." 4. God's free forgiveness. Of the second kind of lessons we have. 1. The comparative smallness of offences against us. 2. "Forgiving one another as Christ also forgave you. 3. The lesson of the Golden Text. These lessons should be impressed on the memory, and then applied to each conscience. If the pupils are small, only

one class of lessons had better be used, or the whole may be abridged into two, viz.: 1. God is willing to forgive our sins. 2. We ought to forgive others.

Infant Class Teachers had better turn the parable into a story, and draw the two morals set down above.

LESSON VI.

THE LABORERS IN THE VINEYARD.

I.—SCRIPTURE.

LESSON: *Matt.* XX: 1–16. HOME READING: *Matt.* XIX: 27–30. GOLDEN TEXT: *Eph.* II: 8.

II—NOTES.

This parable has occasioned much controversy, and so widely divergent are the interpretations of the best authorities, and so great the difficulties that surround any explanation of it, that we had some hesitation about the propriety of including it in this course. But there are so many valuable and beautiful lessons taught, both directly and incidentally, that we have concluded it far better to get these in a Sunday School lesson than to neglect it because we cannot understand it all. We shall therefore avoid all points of dispute and give what appears to us to be the most obvious interpretation.

1. THE PARABLE.—Christ was pre-eminently an object teacher, and this parable, in the opinion of Mr. Greswell, was delivered in Perea, where Christ probably was, on his way to Jerusalem. Perea is rich in vineyards, and the laborers were perhaps in sight, waiting to be employed....The occasion of the parable is found in the latter verses of the 19th chapter...."Early in the morning," about six o'clock. "Market place," "a place where the markets, judgments, and orations were held, and all the public business was transacted; where especially the idle, and those who were out of employment assembled, in order to procure employment, particularly at the third hour," (Bloomfield.) Morier says that before a large mosque in Hamadan he saw the peasants, spades in hand, waiting to be hired...."At the eleventh hour," about five o'clock, one working hour before the close of the day..... A penny or denarius was a fair day's wages at that time. It was equal to fifteen cents of our money.

2. THE INTERPRETATION.—Probably the popular understanding of this parable is the correct one, that which considers the penny as referring to the final reward of them that serve God. The application is to the Apostles, that they should not expect any peculiar reward, because they were first called; to the Jews, that they should not base any expectations on the priority of their call; to all who are favored with religious instructions and privileges in early life, that they should not expect a superior reward to them who can say when called at the eleventh hour "no man hath hired us," we have not had any previous call to the service of God. The great under-lying principle is that the

reward is not of debt but of grace, and that his covenant promises will be fulfilled to all....The apparent difficulty in this view of the parable is the murmuring of the first called. We are not to consider that such things will actually take place in God's final settlement with men, but that Christ, by supposing that the temper just shown by the disciples could be carried forward to the time of the distribution of rewards, shows how absurd it would appear in the light of God's bounty to all. But whichever interpretation be adopted, the practical lessons of the parable are essentially the same.

SUGGESTIONS TO TEACHERS.

Method. The Pictorial, as described in the preceding lesson, by giving a series of pictures of the principal acts, or better still, the *Dramatic.* Let the scene at the close of the day, the payment, the dispute, in which the whole history of the day's transactions shall be brought out, and the final rebuke of the householder, be graphically represented.

Applications. The lessons to be deduced are:—1. The work to be done. 2. God, our employer. 3. Eternal Life our reward. 4. Not of debt, but of grace.

LESSON VII.

THE TWO SONS.

I.—SCRIPTURE.

LESSON: *Matt.* XXI: 28–32. HOME READING: *Matt.* XXI: 23–27; *Luke* XIII: 24–30. GOLDEN TEXT: *Matt.* VII: 21.

II.—NOTES.

1. CONTEXT.—The question of the authority of our Lord to cleanse the temple, was a trap skillfully set by the Sanhedrim. For if he had boldly declared the true nature of his authority, as he did at another time, they would have had the pretext of blasphemy for his immediate arrest. He responds by asking them (verse 25) a question respecting the authority of John's baptism. This was not an irrelevant question, for an admission of the Divine authority of John's mission would have implied an admission of the truthfulness of his testimony to the Divine character of our Lord. This is what is meant where they say among themselves: "If we shall say from heaven; he will say unto us, Why did ye not then believe him?" Why did ye not accept his testimony concerning me? And as they declined to answer the preliminary question, Christ had a right to decline a reply to their inquiry.

2. THE PARABLE.—In the parable, Christ assumes the aggressive, and proceeds at once to show farther the shameful inconsistency of their conduct.

3. THE INTERPRETATION.—The first application is to the Pharisees and publicans, but like all the parables, it touches upon great general principles, and is susceptible of an application to all similar classes of persons. The first son represents the publicans and harlots who had openly sinned against God—refused to serve him to his face, but had

in great numbers repented at the preaching of Christ. The publicans were generally extortioners—cruel and corrupt. Theocritus, a heathen writer says :—"Among the beasts of the wilderness, bears and lions are the most cruel; among the beasts of the city, the publican and parasite."....The second class assent not without "a self-exaltation and contrast to the other" (Alford.) The I is emphatic in the original.... The summons "go work," &c., is made to all who hear the word of God, and there are points in this parable that apply to all, for though all men do not come exactly under one of these two heads, yet all either obey or disobey the summons...."Go into the kingdom of God before you,"—*are going before you*, is the proper rendering; there is yet an opportunity for you, you may follow; but even if you do they are preceding you. This was a severe rebuke to the chief priests and elders. The moral of the parable is :—Better, even, is he that has wantonly transgressed the law, and that afterwards repents, than he who makes a hypocritical pretense of service.

III.—SUGGESTIONS TO TEACHERS.

Bible Class Teachers will probably find it best to develop all the force of the original application of the parable. Teachers of juvenile classes will pass over this part more lightly, and dwell upon its general application. The *Practical Lessons* given below may be used by both to advantage. Infant Class Teachers can give it the form of a story, filling up various details of scenery, &c., that will give it interest.

Method. This parable may be taught as described in previous lessons, by drawing out from the pupils' descriptions a series of pictures. But the best way, probably, is to give it as a picturesque story. The anxiety of the father about the vineyard may be supposed. The rebellious and insolent character of the first son, his reflection, bitter repentance and diligent work afterwards; the sleek and hypocritical conduct of the second son, his triumphant chuckling over his deception. All these may be introduced to enlist the attention and impress the memory of the pupil.

IV.—PRACTICAL LESSONS.

1. Our Heavenly Father asks us to work in his vineyard.
2. If we refuse we insult God.
3. A profession of piety will not save us.
4. If we have refused, let us now repent and go.

LESSON VIII.

THE WICKED HUSBANDMEN.

I.—SCRIPTURE.

LESSON: *Matt.* XXI: 33–41. HOME READING: *Isaiah* V: 1–7, *Mark* XII: 1–12, *Luke* XX: 9–19. GOLDEN TEXT: *Rom.* XIV: 7.

II.—NOTES.

This parable was spoken to the people (see *Luke* XX: 9.) Bengel supposed that it was thus addressed for fear of interruption from the

chief priests. Perhaps, rather, because our Lord chose to strike a blow thus publicly, at the spiritual authority of the Sanhedrim, which was to be the chief obstacle in the way of the adoption of Christianity.....The parallel passage in Isaiah v: 1–7 is doubtless the foundation of the parable..... *Vineyard*, here as elsewhere, the kingdom of God. Not the Jewish church, but the church in general, for it was taken away from the Jews....*Hedged it round about;* circumscribed them by ordinances, (Mimpriss,) an allusion to the "middle wall of partition," mentioned in Eph II: 4, as French thinks. A more natural interpretation, we think, is to suppose that this and the succeeding expressions mean no more than God's general care in protecting and providing for the Jewish people, though some will carry the interpretation so far as to suppose that the *tower* is the temple, and the winepress the altar. ....*Wine-press*, the "wine-fat," Mark XII: 1, that part which contains the juice that had been expressed. It is still dug in the ground in Persia.....*Let it out to husbandmen*, made an agreement with them, an allusion to the covenant of God with the children of Israel.... *Servants*, the prophets who were sent to receive fruits—to exhort the people to exhibit those results which God had a right to expect as the fulfillment of the covenant on their part. In the literal sense of the parable the fruits were the payment of the rent in kind.....The outrages on the servants, presented a little differently, by the three evangelists, find parallels enough in scripture history; and tradition avers that Jeremiah was stoned, and Isaiah sawn asunder. "The patience of the householder "is wonderful," says Trench, "and this his patience is thus brought out and magnified, that it may set forth the yet more wonderful forbearance of God," (Jer. XLIV: 3.)....*Sent unto them his Son;* it is even more touchingly presented in Mark: XII: 6; in these words our Lord claims the honor of being the Son of God, but not in such a way as to fall into the net spread for him by the Pharisees. He here predicts, too, his own death, and describes the secret counsels of the chief priests. Nor is this all; there is likewise a plain prophecy of the destruction of Jerusalem and the abolition of the Jewish polity.

III.—SUGGESTIONS TO TEACHERS.

This lesson, while it affords less opportunity for impressing the conscience, by personal application, than the previous ones of this series, is yet an excellent vehicle for impressing on the minds of pupils a general view of God's mercy to the Jewish people, and their rebellion against him, and of the death of Christ at their hands, the destruction of Jerusalem, and the bringing in of the Gentiles. For the moral lesson to be taught, read carefully Rom. XI: 17–22.

Infant Class Teachers, and teachers of juvenile classes generally, will find no difficulty in interesting their classes by relating the parable in a picturesque form, and then the facts that it represents.

ILLUSTRATIONS OF THE LESSONS.

LESSON V.

DIVINE FORGIVENESS A MOTIVE TO DUTY.—*The Duke and the Chaplain.*—In the Middle Ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of his plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught to His disciples?"

"I will do it," replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." There the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, *if you dare say so?*—'Forgive us our trespasses, *as we forgive* them that trespass against us.'"

"I cannot," replied the duke,

"Well, God cannot forgive you, for He has said so. He himself has given this prayer. Therefore you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others*, is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No." said he, "I will finish my prayer;—My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!"

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's prayer better than he had ever done before since he learned to apply it to himself.

LESSON VI.

GOOD WORKS.—It is told, for example, of an eminent saint, how, on one who sat by his dying bed delicately alluding to important services which he had rendered to the cause of religion, he started—started as if he had heard a serpent hiss; and turning round with an expression of pain and horror on his face, besought his friend, as he loved him, to make no mention of his poor unworthy works, And I have seen it recorded to the praise of another, as indicating the

healthiest and holiest state a man could live or die in, that to those who spoke of his good works he instantly replied, "I take my good and bad works, and casting them into one heap, fly from both to Christ!" Now, though seeing in our best works much to make us blush, and nothing whatever, since it is by grace we are what we are, to make us vain, I venture to say that good works, by which I mean, works done for the glory of the Father, from love to the Son, and by the aid of the Holy Ghost, deserve a more respectful treatment. It is the exaggeration of a right feeling, and a false humility which casts them into the same heap with our sins. Our trust for pardon and acceptance should rest entirely in the blood of Christ; yet the works which have pleased our heavenly Father and profited our fellow-creatures, are to be recalled with thankfulness on a dying bed. Fruits of the Spirit, which glorify not us, but Him through whose grace they have been wrought, they are clear and comfortable evidence of our being the children of God. DR. GUTHRIE.

LESSON VII.

PHARISAICAL RIGHTEOUSNESS.—As an illustration of the foolish hypocricy of Pharisaic observance, we quote the following from Thompson's "Land and the Book": The scrupulousness of the Pharisees in regard to sabbath observance has not been without its parallel in more modern times. "The following," says Dr. Thompson, writing of the Jews inhabiting the town of Safed, "is a specimen of the penalties enjoined and enforced by their learned rabbis:—A Jew must not carry on the sabbath even so much as a pocket-handkerchief, except within the walls of the city. If there are no walls, it follows, according to their perverse logic, that he must not carry it at all. To avoid this difficulty here in Safed they resort to what they call Eruo. Poles are set up at the ends of the streets, and strings stretched from one to the other. This string represents a wall, and a conscientious Jew may carry his handkerchief anywhere within these strings. I was once amused by a devout Israelite, who was walking with me on his sabbath, toward that grove of olive trees on the north of the town where my tent was pitched. When we came to the end of the street, *the string was gone*, and so by another fiction he supposed that he was at liberty to go on without reference to what was in his pocket, because he *had not passed the wall.* The last time I was here they had abandoned this absurdity, probably to avoid the ridicule it brought upon them."

LESSON VIII.

VINEYARDS IN PALESTINE.—From the Old and New Testaments we gain considerable information respecting vineyard culture and management, from which the prophets derive much striking and beautiful imagery. Vines were chiefly cultivated on hill sides. The soil was embanked with stones, and formed into terraces, rising one above the other: fences made of thorns (Prov. xv. 19; Hos. ii. 6), or of stones, protected the vineyard from depredators. It was also customary to build a tower, on which a person stood to keep watch during the grape season. Our readers will remember the allusion to the "tower," in the parable of the vineyard and the husbandmen, Matt. xxi. 33. In another and more ancient parable (Isa. v. 1.) the process of forming a vineyard is vividly described. GROSER'S BIBLE MONTHSS.

QUESTIONS ON LESSON No. V.—February 3d.

THE UNMERCIFUL SERVANT.

LESSON to be committed to memory: *Matt.* XVIII: 23–35. HOME READING: *Matt.* XVIII: 15–22, *Matt.* V: 7, *Coloss.* III: 13.

GOLDEN TEXT.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—*Matt.* VI: 15.

CENTRAL THOUGHT.

As God has forgiven our great trespasses against him, and our indebtedness to him, so should we be forgiving toward each other.

ANALYSIS.

I. THE KING is God, THE SERVANTS are men.

II. THE TEN THOUSAND TALENTS represent the debt we owe to God, our sins against Him; THE HUNDRED PENCE represent the comparative smallness of the offenses of others against us.

III. The delivery to the tormentors is the sending away "into everlasting punishment.—*Matt.* XXV: 46.

Explanatory Note.—10,000 talents, if of gold, would be equal to more than three hundred millions of dollars, according to some authorities. If of silver, to seventeen millions. The Roman penny (denarius) is about fifteen or sixteen cents, so that the debt of the servant to his fellow was not more than sixteen dollars.

GENERAL QUESTIONS.

Repeat the lesson. Give the Central Thought in your own words. Repeat the Golden Text. Have you read Passages for Home Study?

ANALYTICAL QUESTIONS.

I. Who took an account of his servants? Who is meant by the King mentioned in the parable? Who are the servants of whom God takes an account? Who must give an account to God?—*Rom.* XIV: 12.

II. How much did the unmerciful servant owe to the King? Could any servant ever pay so much? How many of the things that we have came from God? Can we ever be profitable to God by anything we do?—*Luke* XVII: 10. But we owe God a perfect obedience to His law; have any of us paid this debt?—*Rom.* III: 23. Will God forgive us all our debts? For whose sake will He forgive us?

III. If God is willing to forgive us, what does he expect us to do? (See Golden Text.) Why are merciful people blessed?—*Matt.* V: 7. What is meant by the servant's being delivered to the tormentors? What prospect was there that he would be able to pay two or three hundred millions of dollars? Repeat the last verse of the lesson.

CONCLUDING QUESTIONS.

What lessons are taught in this parable? Have you found mercy from God through Christ? Is your great debt paid? Are you merciful to others? Have you ill feelings in your heart to any one?

QUESTIONS ON LESSON No. VI.—February 10th.

THE LABORERS IN THE VINEYARD.

SCRIPTURE LESSON to be committed to memory: *Matt.* XX: 1–16
HOME READING: *Matt.* XIX: 27–30.

GOLDEN TEXT.

For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God.—*Eph.* II: 8.

CENTRAL THOUGHT.

The rewards of the kingdom of heaven are given as free gifts, and those who have labored longest have no more claim upon God than those who were called last.

ANALYSIS.

I. PERSONS.—The Householder—God; the Laborers—those who labor for the advancement of God's kingdom.

II. THE VINEYARD—the Church.

III. THE PENNY—"the gift of God"—"eternal life."

Explanatory Note.—Penny, or denarius, worth about fifteen cents. The *third* hour was about nine o'clock, the sixth about twelve o'clock, the ninth about three o'clock, and the eleventh hour about five o'clock in the afternoon.

GENERAL QUESTIONS.

Have you read the passages for Home Reading? Can you repeat the Lesson and Golden Text? Give the Central Thought in your own words. What time in the day is the "third hour"? What time is the "sixth hour"? The "ninth hour"? About what time is the "eleventh hour"? What is the vineyard? What does the word "householder" mean?

ANALYTICAL QUESTIONS.

I. Who is meant by the householder in the parable? Who are the laborers? Who ought to labor in the Lord's vineyard? How ought we to labor for God?—*Eccles.* IX: 10.

II. What is meant by the vineyard? What does God expect of those who are in his vineyard?—1. *Cor.* III: 9.

III. What is the hire, the reward that shall be given to them that labor in the Lord's vineyard?—*Rom.* VI: 23. Is it given because we earn it? (See Golden Text.)

CONCLUDING QUESTIONS.

Can you say that no man has hired you? Have you been called to labor in the Lord's vineyard? Did you accept the Lord's invitation? Does the parable mean that all shall be rewarded alike? If all receive eternal life alike, may not some be better prepared to enjoy it than others? Are you preparing yourself, with God's help, to enjoy heaven? Will you go now and work for Him? Why do *you* stand idle all the day?

QUESTIONS ON LESSON No. VII.—February 17th.

THE TWO SONS.

SCRIPTURE LESSON to be committed to memory: *Matt.* XXI: 28–32.
HOME READING: *Matt.* XXI: 23–27, *Luke* XIII: 24–30.

GOLDEN TEXT.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—*Matt.* VII: 21.

CENTRAL THOUGHT.

Not an outward profession of pious intentions, but a hearty doing of God's will, is acceptable.

ANALYSIS.

I. THE FATHER—God.

II. THE FIRST SON represents those who flatly refuse to serve God when first invited, but who afterwards repent of their sins, and devote themselves to His service.

III. THE SECOND SON—the class of persons who readily promise to serve God, but always fail of a sincere devotion to Him.

Explanatory Note.—The first reference of this parable, as you will see by the context, is to the chief priests and elders themselves; but it also applies to all, who, like them, profess to be servants of God, and live in sin.

GENERAL QUESTIONS.

What is the Central Thought of this parable, given in your own words? Repeat the Golden Text. Have you read the passages for Home Reading? Can you repeat the Scripture Lesson? With whom was Christ speaking at the time of the delivery of this parable?—*verse* 23. Where did the conversation take place? What question did they ask him? What question did he put to them?—*verse* 25.

ANALYTICAL QUESTIONS.

Who is meant by the certain man who had two sons? In what sense is God the Father of all men?

II. What was the first son's reply? What did he afterwards do? What do you think of his answer? How do you suppose the father felt toward him after he repented? What do you think of a person who refuses to do God's will when asked? How does God treat those who repent of their rebellion against Him?—*Luke* XV: 20–24.

III. What answer did the second son make? What do you think of his answer? Did he do as he promised? What do you think of his conduct? What do you think of one who promises to do God's will, and then neglects to fulfil that promise? What is said of Judah and Israel in *Jeremiah* III: 11? Did the chief priests and rulers generally believe on Christ?—*Luke* XXIII: 35. Did the publicans and sinners receive him?—*verse* 32, *Luke* XV: 1, 2, &c.

CONCLUDING QUESTIONS.

Have you been asked to serve God? Has your conscience told you that you ought? Have you said—to the Father in heaven—"I will not"? Have you said so by your actions? Will you still repent

and go into God's vineyard? Have you ever promised, with your lips or in your heart, that you would serve Him? Have you broken that promise? Are not some very wicked people repenting and going into the kingdom of God before you?

QUESTIONS ON LESSON No. VIII.—February 24th.

THE WICKED HUSBANDMEN.

SCRIPTURE LESSON to be committed to memory: *Matt.* XXI: 33–41.
HOME READING: *Isaiah* V: 1–7, *Mark* XII: 1–12, *Luke* XX: 9–19.

GOLDEN TEXT.

For none of us liveth to himself, and no man dieth to himself.—*Rom.* XIV: 7.

CENTRAL THOUGHT.

God's tender care for the Jewish people, and their ungrateful rebellion against Him.

ANALYSIS.

I. PERSONS.—The householder—God; the husbandmen—the Jewish people; the servants—the prophets; the Son—our Lord Jesus Christ; the other husbandmen—the Gentiles, who should be brought into the privileges of the Church forfeited by the Jews.

II. THE VINEYARD—the Church, Jewish and Christian.

III. THE FRUITS—the good results, the faithful service that God expects of those who enjoy the privileges of His Church.

Explanatory Note.—This parable was addressed to the chief priests and elders—*verse* 33, and to the people—*Luke* XX: 9–19, and was intended to show their wicked rebellion against God. But it contains an important lesson for all.

GENERAL QUESTIONS.

What is the subject of this lesson? Repeat the Lesson, &c.

ANALYTICAL QUESTIONS.

Who is the householder? Who are the husbandmen? Who "planted" the Jewish nation? What is a wine-press? (*Note.*—Wine-presses were dug in the ground, and lined with mason work.) Who are meant by the servants that were sent? How were they treated? Who was sent at last? How was he treated? Who is meant by the Son? Who are the other husbandmen?

II. What is intended by the vineyard? Who composed the Church before the days of Christ? (*Note.*—The Jewish nation.) What other parable is there in the Scriptures like this one?—*Isaiah* V: 1–7.

III. Who are meant by the other husbandmen? When were the Gentiles admitted to the privileges of the Church? (See *Acts* X.)

IV. What is meant by the fruits that the householder sent for? If God expected fruits of the Jews, what does He expect from us? Can you name any cases in which the Lord's prophets were put to death? —1. *Kings* XVIII: 13, &c.

CONCLUDING QUESTIONS.

Has God sent any messenger to you asking for fruit? Have you brought forth any fruit to the glory of God? God has given you many blessings, have you given your heart to God?

Sunday School Intelligence.

Foreign.

A VALUABLE WORK, entitled "The Teacher's Model, and the Model Teacher: or, Thoughts on the Educational Aspects of our Lord's Teaching." By W. H. Groser, B. Sc. F. G. S., well known as the author of several books for Sunday School Teachers, is now passing through the press in London.....At the Church Congress, which assembled at York recently, Rev. E. Jackson, who for thirty years had charge of one Sunday School, in a part of Leeds densely populated with poor people, stated that it had produced six ordained missionaries, now abroad, two active clergymen at work at home, four more training for the ministry, and thirty or forty "certificated" day school teachers. During the last thirty years it had contributed an annual average of £30 to missions, the whole of which was the voluntary offering of the poor children and teachers.....An "Infant Class Teachers' Association has recently been formed in Bradford, Yorkshire. A meeting of about five hundred children, mostly under five years of age, was recently held under the auspices of the Association.....Lord Harrowby, in an address recently delivered before the Birmingham and Midland Institute, urged the introduction of religious subjects into Mechanics' Institutes, for reasons that are of importance to Sunday School laborers, in this country as well as in Great Britain. He said, in substance, that there was at present no source from which a busy young man can learn the evidences of Christianity, and that he is forced into contact with an age that questions everything, without the least knowledge of the logical basis of religion.

Home.

ILLINOIS.—The following is the programme for a Training Class, to be held under the auspices of the Chicago Sunday School Union.

Training Class Course.—Jan. 13, 1867—The Sabbath School—its objects. E. S. Skinner, President of the Union. 1. Practice Lesson, *Matt.* xiii: 31-33; S. L. B. Speare.....Jan. 29—Sunday School Requisites: Dr. Blackall, Gen'l Sup't of the Union. 2. Practice Lesson, *Matt.* xiii: 44-46; B. F. Jacobs.....Jan. 29—Sunday School Teacher—Qualifications: Hon. J. L. Pickard. 3. Practice Lesson, *Matt.* xviii: 23-35; H. D. Penfield.....Feb. 5—Good Lesson, consists of what: Hon. W. H. Wells. 4. Practice Lesson, *Matt.* xx: 1-16: D. W. Whittle..... Feb. 12—Analysis of Child's Mind: Prof. S. C. Bartlett. 5. Practice Lesson, *Matt.* xxi: 28-32: S. A. Kean.....Feb. 19—Preparation, what needed and how gained: Rev. C. D. Helmer. 6. Practice Lesson, *Mark* xii: 1-9; J. N. Barker..... Feb. 26—Attention, how to arrest and retain: Rev. Edw. Eggleston. 7. Practice Lesson, *Matt.* xxii: 2-14; A. McLeish.....March 5—Understanding, how to stimulate: S. H. White. 8. Practice Lesson, *Matt.* xxv: 14-39; E. S. Wells..... March 12—Memory, how to strengthen: Prof. J. Haven. 9. Practice Lesson, *Matt.* xxv: 13-40; E. S. Wells.....March 19—Conscience, how to reach: Rev. E. J. Goodspeed. 10. Practice Lesson, *Luke* x: 30-37; Dr. J. S. Jewell....

March 26 Art of Illustration: Rev. Edw. Eggleston. 11. Practice Lesson, *Luke* XII: 16-21; Geo. W. Perkins.

The Lessons are from the TEACHER for the Sabbath succeeding the date. Every Tuesday evening, at the Young Men's Christian Association Rooms, commencing at 7 1-2 o'clock, All are invited.

The Chicago Sunday School Union have employed Rev. Claus H. Reer as S. S. Missionary for the German population of Cook county.

NEW YORK.—The Western New York Convention was held in Batavia, Dec. 18th, 19th, and 20th. There were over three thousand delegates, and the Session was interesting and profitable. It could hardly be otherwise, since R. G. Pardee and Philip Phillips were there.....Interesting Institutes have been held at different points in New York, during the autumn, by Rev. J. H. Vincent. We notice among others, one at Elmira, which was pronounced a great success. During the exercises Mr. Vincent gave his beautiful lecture on "The Memorial Land."....We are pained to learn by a private letter that Ralph Wells, Esq., is disabled, even from work in his own school, by a hemorrhage of the lungs. We trust he will be restored to years of usefulness yet....Mr. Pardee is spending January and part of February in Institute and Convention work in New York City and vicinity.

MASSACHUSETTS.—D. L. Moody, Esq., of Chicago, was in Boston, and even in staid old Boston there convened a "Christian Convention" after the Western pattern. The Sunday School work attracted a large share of the attention of the Convention.

PENNSYLVANIA.—The Erie County Sunday School Convention convened on the 11th. The Secretary's report gives statistics from 39 Schools, as follows: Teachers 874; number of Scholars 7,197, of whom 1,059 are over 17 years of age; number of Teachers, Church Members, 688; number of Scholars, Church Members, 839; number of Conversions past year, 1,604; number of Scholars in Infant Classes, 1,149; Benevolent Contributions, $3,216.64. These are some of the facts, and we cannot refrain from commending the manner in which the statistics have collected, bringing out facts of great importance, usually left out. Messrs. R. G. Pardee and Philip Phillips were present.....Mr. Pardee held an Institute at Oil City, in Dec. The people of the oil region are alive to the Sunday School Work....An excellent Institute was held in Pittsburgh, by Mr. Pardee, lasting a day and a half.

OHIO.—An Institute was recently held at Cleveland, lasting three days, which was attended by Mr. Pardee.

EDITOR'S TABLE.

A WORD SALUTATORY.—The *Sunday School Teacher* has had three actual editors during the year that is past: Rev. John H. Vincent during the first four months of its existence, Rev. H. L. Hammond during the next four, and Dr. C. R. Blackall during the last four, and for the January number of this year. Under the able editorship of these brethren, it has been successful, and it behooves the present managing editor to take the place with diffidence. Dr. Blackall's duties as General Superintendent became too many and too pressing, to allow the combining of the editorship with them. This is the immediate occasion of our taking the post. We trust we have an appreciation of the responsibility and the privileges of our

position, addressing so many thousands of Sunday School Teachers, and preparing lessons for fifty or sixty thousand scholars! And our publishers assure us that our audience is continually and rapidly increasing. May we have Divine grace and guidance in the work.

THE FUTURE.—It is the determination of the editorial committee to spare no pains to make the *Teacher* worthy of the widest possible circulation. We hope to have interesting contributions from all the leading Sabbath School men in the country.

BIBLE CLASS TEACHING.—One of the most successful Bible Class Teachers in the country was recently called out in a convention in Chicago, and requested to give some of the elements necessary to success. "First," said he, "is the teaching spirit; the spirit that *must* teach—that *dies* if it doesn't teach!" "Ah, yes! and is not that the secret of all successful teaching "that dies if it doesn't teach?" Seek first that spirit, and you cannot help but find a method. That Bible Class Teacher has from one hundred and fifty to two hundred pupils in his class, and has frequent conversions among them. The secret of all this lies back in that "fire in the bones," that spirit that dies if it does not teach.

OUR LESSONS.—It will greatly help the pupil in studying the lessons, for the teacher to give careful directions each Sabbath for the study of the next lesson. To help the teacher in this duty we give some suggestions, taking lesson No. V as an example. The pupil finds eleven verses to be committed to memory. This is rather longer than most of the lessons, but an industrious scholar will soon master it. We wish, in passing, to deprecate the pernicious habit of rewarding Sunday scholars for committing Scripture outside the lesson. Such rewards only serve to divert the minds of children from the lesson. Rather let all the scholars learn the lesson carefully.

When the pupil has committed this, he turns his attention to its meaning. The first help to this is found in the context and parallel passages. The most important of these will be found in the passages for Home Reading. Having gotten what light these passages throw upon the text of the lesson, he now desires to find a key to its main purpose. This he finds in the Golden Text, which ought always to be carefully committed to memory. *Classes of smaller children ought not to be required to commit the lesson, but all should be able to repeat the Golden Text.* As a farther index to the principal instruction of the lesson, we give the Central Thought, which should be carefully read. Then comes an explanation of the chief particulars of the lesson, presented in the form of the Analysis, to help the mind to grasp it, and the memory to retain it. Neither the Central Thought nor the Analysis should be committed, but both should be studied until they are understood, Then follows, in this lesson, and such others as require it, an explanatory note. The pupil proceeds to the Questions. To almost all of these answers will be found in the Lesson, Golden Text, Central Thought, Analysis, or Explanatory Note. To some of them references are attached. The passages referred to furnish answers to the questions. It will take some patient urging, and some assistance on the part of the teachers, to bring the pupils to this standard of thorough duty, but even if it is only partially attained, it will be vastly better than the old mode of neglecting the study of the lesson entirely

The Teacher's Preparation.—The good teacher will take the Question Paper and study it, as we have indicated above. When once master of that, he will turn to the Notes, reading them over, and looking out the passages there referred to.

Then consulting any other commentaries, or help in his reach, he at last feels that he has mastered the lesson.

Giving the Lesson.—The question now arises—How shall I give this lesson? We do not absolutely oppose, in all cases, the use of the Question Paper in the class, but there are few Sunday Schools teachers but that will agree with us, that when a scholar has studied the Question Paper well, it has lost all freshness to him. Now the teacher, if he have ingenuity enough, will find some way, either by the pictorial or the dramatic method, or the method by analysis, or the picturesque story, to give the lesson novelty of form, whilst he will, at the same time, ask nearly all the questions on the Question Paper; though, perhaps not in the same order.

A Merry Christmas.—The Tabernacle Congregational Sunday School in Chicago adopted a somewhat novel mode of spending Christmas. Each class raised what money it was able, for the purpose of making a present to some poor family. Sums varying from one to fifty dollars were raised, and visits were made to seventy-one poor families, leaving with each one some of the necessaries of life. The Christmas tree plan for Christmas is a good one, but surely it is more blessed to give than to receive. The interest awakened by this Christmas celebration has resulted in a large increase in the school. A most gratifying religions interest has existed in this school, during the past seven months.

S. A. Kean, Esq., the indefatigable Mission Sunday School worker, through whose exertions successful schools are in operation at Bridgeport, Halsted street, Union Stock Yards and "The Junction," has been prostrated by excessive labor, so that he has been obliged to desist from Sunday School work and business during a part of January.

Testimonials. Among the presents made in the city schools on Christmas, we notice that Dr. Blackall, Superintendent of Chicago Sunday School Union, and Mrs. Blackall received a silver pitcher and plate. Dr. and Mrs. Blackall are teachers of the Infant Class in the Sabbath School of the Second Baptist Church. A large Bible Class in the same school presented Mr. Lawrence, their teacher, a purse of one hundred dollars. In Detroit, S. Farmer, Esq., who had served for seven years as secretary of one of the Methodist Sunday Schools, received a complete set of the New American Cyclopædia.

Our Book Table.

Illustrated Sketches of the Countries and Places mentioned in Bible History: From the German. American Sunday School Union, pp. 380. This book was originally issued by the "Calw Publishing Union," a German Society, and is a fine addition to our Teachers' Library. It is a complete handbook of the most important facts of Sacred Geography, neatly printed and abundantly illustrated. Price 90 cents.

Trials and Triumphs; American Sunday School Union, 16 mo. pp. 280; price $1.00. A story which we have not had time to read; beautifully printed and illustrated.

Shenac's Work at Home; American Sunday School Union, 16 mo., pp. 410; price $1.25. A healthful and charming story of Scottish life.

CHILD LIFE IN EGYPT; American Sunday School Union, 16 mo. pp. 308; price $1.25. We add this to our Teachers' Library with pleasure, though it is equally valuable as a Sunday School Library Book. It is compiled from two works on "Ragged Life in Egypt," by Miss M. L. Whately, and embraces an account of the author's labors for the benefit of children in Cairo. It is very suggestive.

CHRISTIE, OR THE WAY HOME; 2 vols., 16 mo. pp. 360, 312; price $2.50 per set. We have dipped a little into this beautiful story, enough to make us wish we could read it all. American Sunday School Union.

ELEANOR; a Biography. American Sunday School Union, 16 mo. pp. 302; price $1.25. Another beautiful story, for larger Sabbath School scholars.

FAMILY TESTAMENT AND PSALMS; with Brief Notes, &c.; royal octavo; price $1.75. A valuable addition to any teacher's library. The practical reflections are excellent aids to the devotional study of the Scriptures. Published by American Tract Society, New York.

THE DRAMA OF DRUNKENNESS: or Sixteen Scenes in the Drunkard's Theater; price 50 cents. American Sunday School Union.

FLOWERS FOR BUSY BEES TO LIGHT ON. A large quarto for very little people; printed in large type, and filled with pictures; price 75 cents. American Sunday School Union.

One of the best books that has reached our table is CHRISTIAN ETHICS: or, THE SCIENCE OF DUTY: By Joseph Alden, D. D., LL. D. It is published by Ivison, Phinney, Blakeman & Co., New York. The author has written, not a Moral Philosophy, but a Manual of Duty. Not a simple manual either, but a manual that recognizes the great principles that underlie duties. It is philosophical, and, what is perhaps more rare, it is Christian, referring reverently to the Bible as the supreme authority. Its sentences are short and pointed. The book is a duodecimo of only 170 pages, but is yet complete. For Sunday School Teachers it is most valuable.

We have been looking at the MAP OF TIME, now being published by Adams, Blackmer, & Lyon, of this city. It is the work of Rev. Dr. Gregory, of Kalamazoo, and is certainly the best device for acquiring and retaining a correct knowledge of history, that we have ever met. It is based upon the well known principle that location, form, and color are much more easily retained than dates, and evinces a wonderful knowledge of the philosophy of mind. We have written this notice without solicitation, because we have been so much pleased with the work.

Cast thy Bread upon the Waters.

By H. R. Palmer.

1. Cast thy bread up-on the wa-ters, Ye who have but scant sup-ply,
2. Cast thy bread up-on the wa-ters, Poor and wea-ry worn with care,
3. Cast thy bread up-on the wa-ters, You who have a-bund-ant store,
4. Cast thy bread up-on the wa-ters, Far and wide your treasures strew,
5. Cast thy bread up-on the wa-ters, Waft it on with praying breath,

An-gel eyes will watch a-bove it You shall find it by-and-bye
Of-ten sit-ting in the shad-ow, Have you not *a crumb* to spare?

It may float on ma-ny bil-lows, It may strand on many a shore,
Scat-ter it with will-ing fin-gers, Laugh for joy to see it go!

In some dis-tant doubtful mo-ment, It may save a soul from death.

He who in his right-eous bal-ance Doth each hu-man ac-tion weigh,
Can you not to those a-round you, Sing some lit-tle song of hope,

You may think it lost for-ev-er, But as sure as God is true,
For if you too close-ly keep it, It will on-ly drag you down;

When you sleep in sol-emn si-lence, 'Neath the morn and even-ing dew,

Will your sac-ri-fice re-mem-ber, Will your lov-ing deed re-pay,
As you look, with long-ing vis-ion, Through Faith's mighty tele-scope,

In this life, or in the oth-er It will yet re-turn to you,
If you love it more than Je-sus It will keep you from your crown,

Stranger hands which you have strengthened May strew lilies o-ver you

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—MARCH, 1867.—NO. III.

THE WANTS OF THE SUNDAY SCHOOL CAUSE.

EXTENSION.—So long as the sad reproachful fact remains that about five million precious immortal youth in our land, are still unreached by all our Sunday School efforts, so long must Sunday School *extension* be the rallying cry of the faithful of our nation. It has been said with great severity that some of our Christian professors are very anxious for the neglected millions of India, who utterly neglect the spiritual welfare of the servants in their own kitchens; and that the same class are moved when the Chinese children are named, but who remain unmoved at the thousands of neglected children in the outskirts of all our counties, villages, and cities. The churches ought to guarantee a religious education to every child in our land. That is the Sunday School extension adapted to our present exigencies.

2. CHURCH AND INDIVIDUAL ACTION.—This must be doubled, for not half of our children and youth are in all the Sunday Schools of our land. Less than fifteen per cent. certainly—perhaps twelve per cent. of the Evangelical church membership are now engaged in Sabbath School labors, reaching less than half our children. Let the churches give us thirty per cent. of her membership or only eighteen per cent. additional, and our whole outlying population of uncared for children would be reached and blessed. But, before the churches can give us the additional eighteen per cent. so greatly needed, they must train them for this work. Until ministers and churches awake to this in practical earnest, the millions of neglected children of our nation will continue increasing on our hands, as they have so rapidly done during the last decade.

3. SUPERINTENDENTS.—It is slow work to educate up a superintendent. The most of them never gain a correct appreciation of the Sunday School work and power, or of their own official duties, and consequently they deaden the school and hinder the teachers, instead of quickening and helping them. A fine, personal appearance and

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position, a free and easy style of reading, and talking, and praying, are not the great qualifications for a Sunday School superintendent. The Sunday School will almost invariably incline to the low standpoint of the incompetent superintendent. Not an office, methinks, in the whole church of Christ, except that of the pastor, requires so much piety, devotion, knowledge, tact, and good common sense, as that of Sunday School superintendent, and good ones must be more than doubled.

4. Teachers.—Real teachers, who have learned how to teach the Word of God, so as to interest and instruct children and youth. Good teachers are rare everywhere. Teaching is a great art, and few ever take pains to learn it. Sabbath School teachers are the great workers in the school. Addresses, singing, concerts, &c., are not always Bible teaching. If our Sunday Schools do not exalt the word of God, and apply it, they will prove a failure. They will become more religious, and Bible institutions, only as the word is more clearly taught. Training schools must therefore be established everywhere, including not only pastors and teachers, but fathers and mothers also. Let it never be said, as Gail Hamilton expresses it, as far as her own limited observations extended, "the children in the Sunday Schools learned nothing."

5. Conversions.—The children in our Sunday Schools all have more or less solicitude, all the time, to become Christians. The Holy Scriptures, our Sunday School text-book, tell *how* they may become Christians. The teachers' business is to make this very thing plain to them. The Holy Spirit is ever ready, and willing, and all-powerful. What then is there to hinder the children being converted? All good beings wish it, and all good agencies tend towards this great object. Let nothing hinder.

6. Christian Training.—Only last evening, in one short hour, I heard, in one of the oldest Presbyterian churches in New York city, something like fifty young converts arise and speak for Jesus, with only an invitation, without prompting or urging—dating their conversions from one day to three weeks previous. The pastor and church had begun the work of training these young Christians. This was one of the ways—and I never heard more humble and appropriate words than fell from the lips of these young men—for they were mostly young men, about fifteen to twenty years of age: Give these young men and young women good training, something to do at once, something they can do, something they will do in the family and social circle, in the Sabbath School and in the prayer meetings, and they will not be paralyzed or become spiritual dwarfs or drones. Then let every true Christian have good Christian training, and may all the churches see that this is done.

R. G. Pardee.

Love.—There is nothing that so touches the heart of a child as love. If you will save a child, tell him of the tender love of Jesus; and tell him with your own heart touched with that tenderness.

"GO, WORK."

"Oh, how many a glorious record
Had the angels of men kept,
Had I done instead of doubted,
Had I worked instead of wept."

This is a needy world,
No spot in all its round
Where beck'ning harvests do not b
In ripeness to the ground.

There are no hours to waste
In tears and unbelief,
Each setting sun should see
A newly gathered sheaf.

And yet we idly stand,
And of our mission dream,
Throwing a few pale flowers
Upon the gliding stream.

Deaf to the world's great cry,
Deaf to the Master's call,
"Work in my vineyard *now*,
Ere the night shadows fall."

Oh, when forgetting self,
Armed with the Spirit's power,
Shall we in patience seek
Good on the world to shower?

Perchance an hour remains
Of all our wasted day,
But He is generous as just,
Who gives His servants pay.

MRS. EMILY J. DUGBEE.

THE MISSION SUNDAY SCHOOL WORK OF THE FIRST PRESBYTERIAN CHURCH, CHICAGO.*

THE City Mission enterprises of the First Presbyterian church of Chicago, were inaugurated in May, 1857, by the organization of what is known as the Railroad Mission Sunday School, in a passenger car, furnished for the purpose by the Michigan Southern R. R., at their depot on the corner of Sherman and Jackson streets. This school, gathered by Rev. B. Kent, assisted by a few teachers, was composed of children taken from the streets, wholly unaccustomed to restraint, and attracted at first quite as much by curiosity as interest. The first

*This article is one of a series, to be given during the year, on the Mission Sunday School work in our cities.

meeting was somewhat turbulent, but was regulated by the introduction of Sunday School songs, and a policeman. Very soon, however, the services of the policeman were dispensed with. The School rapidly grew in numbers and interest, until, at the close of the first year, it occupied four cars, and engaged a large corps of teachers.

In Jan., 1858, the Young People's Mission Association was formed at the church. The object of this Association was declared by its Constitution to be "To extend and sustain Missionary and Sabbath School efforts in this city." Under its auspices all the Sunday Schools of the church have been and are conducted. The management of each school is principally in the hands of its own officers. The Association is more a bond of union than a supervisory body. Its theory is, however, that all funds for the support of the Schools are to be provided by it, and that regular reports shall be made to it by every school under its care. It has two anniversaries, one for its own membership, at which annual reports are presented, addresses made, and a collection taken; the other, for the children and Bible classes of its Schools. Both these anniversaries are held at the church. That which brings the different Schools together has always made the Sunday on which it occurs one of the "white days" of the year. At the last of these anniversaries the number present, from all the Schools, was about one thousand six hundred. The church was decorated with evergreens and flowers, and every available foot of space was occupied. Even the pulpit was filled—stairs, sofa and floor—with boys, who afforded the speakers only room enough to stand. The exercises of the children's anniversary consist of devotional exercises and addresses.

The Association has had under its care five different Mission Schools:

The Sands School commenced in a building owned by the Ladies' Industrial School Association, on the corner of Illinois and Sands streets; was re-organized August, 1857. The School increased in one year from eighteen to fifty members. At the end of that time it was relinquished to the care of the North Presbyterian church, near whose house of worship it was situated.

The Indiana Street School was conducted about a year, from November, 1857, under the special care of Mr. E. C. Wilder. It was then relinquished to the care of the Second Presbyterian church.

The Archer Road School was organized February 28, 1858, with three teachers and eighteen scholars. Its first superintendent was Mr. E. F. Pomeroy. It was held in a large building erected for the purpose, on Archer road, near Wells street, in the heart of a large and crowded district, occupied mainly by a German population. After about three years of hopeful labor, it was given into the charge of the First Baptist church, which then partially occupied the district.

The Foster Mission was organized August 8, 1858, in the house of worship occupied by the Holland church, on Foster street. The first superintendent was Mr. G. W. Perkins, under whose efficient exertions the School rapidly increased, until it became necessary to provide a chapel to accommodate it. This chapel was erected on

Jefferson street, and first occupied by the School in the spring of 1859. In the winter of the same year it was found necessary to enlarge the building so that it would easily accommodate five hundred pupils. In January, 1860, Mr. Perkins resigned the post of superintendent, and Mr. E. S. Wells became his successor. The Foster Mission soon became almost a "model School." The visitor could hardly realize that it occupied a mission field, except as the face or the garments of some new scholar indicated the poverty and the neglect of the neighborhood. The order, the attention, the serious deportment of the pupils, would reflect credit upon any school. The neatness of dress and the propriety of manner exhibited by those who were "compelled to come in" from the streets and the lanes, proved that, as a civilizing and humanizing institution, the School would be worth more than it cost to sustain it, were not one soul saved by its instrumentality. In the autumn of 1866, this School was resigned to the care of the Seventh Presbyterian Church, upon the edge of whose field it is located, and by whose members it has been successfully conducted. Its corps of teachers, still retaining their organization, formed an adult Bible class, whose sessions are now held with great interest at the First Baptist church, every Sunday afternoon, under the lead of the superintendent. This Bible class still bears the honored name of Foster Mission, still has a place in the Young People's Mission Association, and is accomplishing a noble work "at home," in its perhaps temporary withdrawal from the Mission field.

Resuming, now, the history of the Railroad School, which is the only Mission at present under the care of the church, the first fact to be noticed is the construction of a chapel for its accommodation. This building was erected in the spring of 1858, on the grounds of the same Railroad Company, which for more than a year had gratuitously furnished the School with accommodations in its passenger coaches. No ground rent was required. The cost of the chapel was $1.200. For three years this chapel was large enough to accommodate the School. The number of pupils did not rapidly increase, yet during that period much was accomplished in the instruction and relief of the poor, and forty-nine scholars and two teachers were reported as converts.

In June, 1862, Mr. G. W. Perkins began to labor in this field, and a systematic course of visitation throughout the district soon filled the chapel to overflowing. Temporary galleries were erected, but they proved insufficient for the children, who came every Sabbath "like clouds and like doves to their windows." To build a new and larger chapel was a manifest necessity. Plans and estimates for a wooden building were laid before the Association; but, after mature deliberation, it was resolved to build substantially with brick and stone. The result was the erection of the building at present occupied by the School. It stands on Griswold street, not far from the corner of Van Buren, and cost, including a fine organ and necessary furniture, about $20.000. Its dimensions are sixty by one hundred and one feet, and it will easily accommodate one thousand pupils. It is divided into four rooms, the largest being occupied by the older

scholars. The three smaller rooms are made by a deep gallery, which occupies one end of the building, and by sliding glass partitions, by means of which all the rooms may be practically thrown into one. The room under the gallery is appropriated to the infant department. The gallery is divided into two rooms, one of which is occupied by the "juvenile department," the other by the "freedman's department."

The latter department is occupied by colored adults, most of whom have been slaves. It is presided over by a leader and ten teachers. It is a most interesting portion of the school. The pupils exhibit an avidity in learning, such as is rarely found among a similar body of whites. There is not room enough to accommodate those who would be glad to become connected with it.

The principal room is handsomely frescoed and adorned with illuminated texts and pictures. The aisles are covered with matting, to deaden the footfalls. On each side of the organ, which stands opposite the gallery, are low platforms, which are occupied by large Bible classes. The seats used are of the "Booth" pattern. They are grouped in three divisions, separated by aisles. Each of these divisions has its manager, whose duty it is to keep its registry, and to attend to the wants of its classes.

The great secret of the success of this School, instrumentally considered, is SYSTEM. It is well understood by all who are familiar with the Mission work in our large cities—that we must not only "compel" the people to *come* in, but also to *stay* in. Mission children are held at first by slender ties. Those ties, so easily broken, must be formed again and again. Long experience in this matter, in the Railroad School, has led to systematic effort, on the following plan, viz:

The whole district occupied by the School is divided into sections. Each of these sections is entrusted to the care of a visitor selected from among the teachers or officers. It is made the duty of each teacher to look after his own class; but, in addition to their care, is that of the visitor, who is supposed to know who are occupants of every house in his section: to collect all the pupils these houses will afford, and to seek for the wanderers. The name and age of every scholar, the place of his residence, and the names of his parents or guardians, are registered on the day of his first appearance in the School. When he has been a member of the School four Sundays he receives a certificate of membership. Every Sunday the register of his class shows whether he is present, whether he has a perfect lesson, and how many verses of Scripture he has recited on that day. The class registers collected by the division managers, are copied into the books of the School, so that a glance will reveal the school history of each pupil. When any pupil has been absent two successive Sundays, his name and address are given to the visitor of that section of the district in which he resides. The duty of the visitor is to ascertain the cause of his absence, and if possible bring him back. A specimen of one of these reports is given below. It may be interesting, not only as illustrating the system, but also as casting a side light on the work of city missions. The names of persons and streets are fictitious. The remarks are copied from reports handed in by visitors on a recent Sunday:

SECTION IX.

N. E. Comstock, *Visitor.*

MASON STREET.

No. 209.

Louisa Dorman, John " William "	All go to School of Clark Street M. E. Church.

No. 211.

Annie Cartwright, Thomas " Paul "	No one there. No one knows where they have gone.

No. 213.

David Jones, Sarah "	David lives in the country. Sarah goes next week. Will come on her return.

No. 217.

Susan Bessam, Jane " Jules " Samuel "	Will all be here next Sunday.

No. 221.

William Corbin,	Runs away from home on Sunday.

No. 223.

Benjamin Cohen,	Father a Jew. Does not wish his son to learn two religions.

GARNSEY STREET.

No. 67.

Harriet Horning,	Gone out to service.

No. 71.

Martha Bain,	Sick. Will soon return.

No. 75.

Henry Wallstein, Margaret " Bettina "	No clothes fit to wear. They will come when they can get some.

No. 77.

Martin Post,	Has frozen feet.

No. 79.

Patrick Dooley,	Roman Catholic parents. Priest forbids.

NOTE.—Was everywhere kindly received, even by the Jews.

The reports of which the above is a specimen, are, when of special interest or importance, transferred to the books of the School. In addition to this system of visiting is one of relief, by which the necessities of many families are supplied by food, by fuel, and by clothing The School has a "Dorcas Society," and the ladies of the church generally aid in sewing for the destitute.

By the method thus detailed an almost surprising degree of regularity in attendance is secured. A long series of religious impressions is made upon the same minds, and a corresponding benefit is the result. Once in the School the scholar catches the interest and enthus-

iasm which prevail about him. Order and quiet are secured by official regulations, and there is little more to intefere with the efforts of the teacher than he would find were the school of twenty instead of one thousand; yet, when general exercises are held, there is all the advantage which comes from the sea of song, or the wide-reaching thrill of the great congregation.

Every Friday evening a prayer meeting is held in the room of the "infant department." Usually a meeting is held in the principal room on Sunday evening, when a sermon is preached. The plan of the School involves the employment of an ordained missionary, whose whole time shall be given to work upon the field—to pastoral labor during the week, and to preaching on Sunday. No regular service of this kind has yet been secured; but, at intervals, theological students and others have been employed in discharging these duties. Such a School should really be a branch of the church by which it is sustained. Its converts should be there gathered, and learn to feel that they have a religious home under the familiar roof, related to the parent church, yet in a sort of colonial state. A favorite figure to express the idea is that of the strawberry vine, which, throwing out a runner, starts a new plant, which gradually obtains a root of its own, still maintaining its vital relation to the parent plant until the root is deep enough to permit the severing of the connecting stem.

The usual "machinery" of a Sunday School is employed as far as it is deemed necessary to use it. There are two "banner" classes, each of which has a handsome standard, the possession of which is retained for the period of three months. At the end of every quarter a new award is made—one of these banners ranks higher than the other. There are beside "Missionary" and "Division" banners—the first, given to the class which has introduced the largest number of scholars during the quarter, the second, to the division which has attained the highest degree of general excellence during the same period.

The school has no library; but Sunday School papers are distributed every other Sabbath.

The idea is constantly impressed upon both teacher and scholar that the great purpose of the school is the rescue and the sanctification of souls. All other work, an abundance of which is done, is incidental to that. In the first seven years the number of conversions reported was 104. In Foster Mission, during a corresponding period, 70. The number reported from the Rail Road Chapel during the nine years of its history is nearly 200. Many of these are of persons who have since become members of the parent church. In every respect the enterprise has been one of encouragement and blessing. At present S. P. Farrington and A. L. Winne are associated with Mr. Perkins in the general management of the School.

Z. M. Humphrey, D. D.

THE SUNDAY SCHOOL TEACHER AND THE CHURCH.

OUR Sunday School Teachers should be *church members*. The Sunday School is designed to build up the church, to furnish for her pulpits consecrated ministers, for her foreign work earnest missionaries, for her educational institutions cultivated teachers, for her altars and her homes intelligent and spiritual members and workers. Let the teachers be church members. Consistency demands this.

2. Our Sunday School teachers should create in the minds of their scholars *a deep interest in all that pertains to the church;* her services, doctrines, offices, polity, history, philanthropic enterprises, etc. It is very sad to find Schools so separated from the church as to constitute independent societies within themselves. From transepts, nave and chancel, in great cathedrals, the high altar is always seen. Let the Sunday School, as a transept or chancel in the Church of Christ, keep the pulpit and altar within the range of the scholar's vision.

3. Our Sunday School teachers should urge a regular attendance of their scholars upon all the means of grace. I dislike separate services for children which make attendance upon the church service, the prayer meeting, and the fellowship or class-meeting, impracticable. "My scholars, who of you will attend church this morning?" asked a teacher. "All of us," was the reply. "Who of you will meet me at the weekly prayer-meeting?" They answered, "All of us, teacher." "Who will meet me Friday afternoon, at my house, for prayer and religious conversation?" and they said again, "All of us." On that class the angels looked down with gladness, and the blessing of Christ fell upon the teacher and the taught.

4. Our Sunday School teachers should co-operate with the pastor in the work of visitation and missionary effort, and every sermon from the pulpit should be personally applied in the class.

5. Our Sunday School teachers should encourage their scholars to contribute systematically, and from pure motives, to every benevolent enterprise in the church.

6. Our Sunday School teachers should see that every scholar is a converted church member. There should be wise and constant effort put forth in this direction.

7. Our Sunday School teachers should be on the lookout for ministers, missionaries, and teachers, in their classes. "He that winneth souls is wise." Wiser is he that winneth a winner of souls. The church calls aloud for laborers. The laborers of ten, twenty, and thirty years hence are now in our Sunday School classes. Oh teacher, look them up, train them for service, and thus do a good deed—an immortal deed for the church, whose officer thou art—and for the world, for whose salvation we are taught to pray, and labor, and wait.

NEW YORK, Feb. 1867.

J. H. VINCENT.

I COME TO THEE.

The troubled day is done,
And like a tired child
That comes and leans its head
Against the mother's knee,
Faint from the conflict wild,
Dear Christ, I come to thee.
    Comfort thou me!

The fever of the world
Has seared my soul to-day,
And from thy sheltering love
Afar my feet have strayed,
Till weary and afraid
I scarce dared turn to pray.
    Pity thou me!

All human help is naught—
In this my sorest need
It proves a broken reed—
And utterly bereft,
Jesus, I come to thee;
Thou! thou alone, art left,
    Forsake not me!

Burdened with doubt and fear,
I tremble lest my cry
Shall fail to reach thine ear.
Dear Christ, roll back these clouds
That shut my soul from thee,
And let Thy love shine down
    Even on me!

Peace, peace, the night grows bright,
Thy face, dear Lord, I see,
And like a happy child
Close folded to its mother's breast,
Wrapped in this love Divine
My glad soul finds its rest,
    Leaning on thee.

MISS M. B. SLEIGHT.

SUNDAY SCHOOL SUPERINTENDENTS AS I SAW THEM.

I premise by saying that I have a secular profession which requires me to travel three months in four; that I am never two Sundays at the same town; that I go to *all* the Sunday Schools in a town, as far as their different hours of meeting permit me, and that I am and have been a life-long friend to the Sunday School cause.

I have noted down, for the edification of your readers, the peculiarities of some superintendents as they appeared to me from the hasty points of view in which I observed them. No doubt my observations often lead to incorrect conclusions, yet they may serve as a mirror to some who will like to know how they look to a stranger visiting their Schools.

I. I was met at the door by a small, low-spoken, ordinary-looking man. He said: "I perceive you are a stranger; will you take part with us?" Responding in the affirmative, I was invited to a "seat in the east," where I remained a spectator during all the proceedings. The School was opened by singing, but no one offered me a singing book; by concurrent reading in the New Testament, but no one offered me a New Testament; by brief and appropriate remarks by the superintendent, but no one asked me to make remarks; and finally by prayer, but no one asked me to pray. The classes clustered around their teachers, but no one asked me to teach, although there were vacant classes agglomerated for want of teachers. The librarian paid me no attention; the secretary knew me not. The moment the school was dismissed the superintendent retired, and while I tarried a few moments to examine Griffith Morgan's new and valuable map of Biblical geography, the sexton grimly remarked that "he was about to shut up the room." I went musingly to my hotel-room, and read the XVII chapter of John, after which I cheerfully forgave the superintendent for his neglect of Sunday School courtesy.

II. I got in a few minutes late. The School was announced "to open at two P. M." It actually began at twenty minutes *before*, and the card, "I am late," was hung up before the clock struck two! This gave me a bad impression to begin with. The superintendent welcomed me cordially, handed me a song book, and gave me a class. I enjoyed that meeting. The superintendent did not once sit down during the ninety minutes of the exercises. He called upon every class *at least three times*, spoke a word in season to teachers and scholars, and at the close said, "Mr. ——, from ——, is present, and as we have *just six minutes* to the time of closing, I hope he will favor us with some observations." So I occupied "just six minutes," and we parted with mutual good feelings.

SENEX.

GEOGRAPHICAL SCRIPTURE QUESTIONS.

The capital letters of the answers, when united, form a beautiful text of Scripture, and express a cardinal doctrine.

1. What famous city did Solomon build in the wilderness?
2. Upon what mount was a noted high-priest cursed?
3. What ancient river is frequently spoken of in the Bible?
4. What church was denounced for being neither hot nor cold?
5. What ancient land was celebrated for its gold?
6. In what land was there said to be great lamentation?

7. Which is the oldest city now existing?

8. To what mount did Jesus frequently retire for prayer?

9. What encampment was it where the children of Israel could find no water to drink?

10. A river in Persia, on whose banks the angel Gabriel appeared, to interpret the vision of an ancient prophet.

11. A city built by the children of Israel, for Pharaoh.

12. To what country was Paul carried a prisoner?

13. To what city did a noted Giant mentioned in the Bible belong?

14. At what place did Moses bring water from the rock by striking it?

15. What city in Asia Minor was the birth-place of a great apostle?

16. What portion of the earth was first inhabited by man?

17. On what rock was a Midianite prince slain?

18. Of what land was one of God's tried and tempted servants?

19. What wicked city was suddenly destroyed by fire?

20. Into what land did the first murderer flee and reside?

21. In what city of Asia was a celebrated heathen temple?

22. In what city did the widow dwell whose son was restored to life by the prophet?

23. Near what city was Jacob's well?

PRIMARY LESSON.

The Two Chains.

I gave recently, at Laporte, Indiana, a "chalk sermon," which will perhaps bear to be repeated here for use in primary classes. The text is found in Isaiah 3: 11. I first drew upon the blackboard a chain composed of eleven links. Then, after speaking of the way in which one is constantly bound, who is under the dominion of sin, and how often through life link after link is added, until moral and often physical death results, I proceeded to illustrate the text in the following manner: Within the first link was placed the letter D, representing *Disobedience*—the first sin ever committed, and generally the beginning of *all sin*. We sometimes think it does not matter if we only disobey in *little things*, but that is a great mistake. When children are disobedient to parents, they break one of God's commands, and *that* is no trifling matter. Very naturally after this comes *Envy*—represented by an E. What is "envy?" Ill-will or hateful feelings, because some one else has what we would like. "I *hate* Susan White," said little Mary, one day, to her play-mates, "for she is always getting credits in school, and I don't get any!" "But Susie is real good, and ought to have them," was the reply. "I don't care, I hate her, anyway!" was unhappy Mary's answer. Ah! Satan had forged a link there in the chain about little Mary, and that link was *envy*. Next

came an S—representing *Selfishness.* Rather a long word for little ones, but you understand it. Tell me just what it means, and then tell me, too, how you are selfish sometimes. Yes, it is this spirit which often makes wars, and troubles of every kind in life. A selfish person is seldom satisfied with what is his own. He wants what belongs to others, hence, *Theft*—indicated by a T. A pointed question. Did *you* ever steal anything?—honest now; and if you cannot truly say *no*, do not add falsehood to the other sin. To steal anything, no matter how trifling in value, is to break God's holy law. Which command is it? And what are the words of the Law? When these four links are fixed about one, how terrible he begins to look. But another is rapidly added, in *Rioting*—the R for which is soon in place. Have you not heard the story of the Prodigal Son, who became tired of home, and spent all he had in riotous living? So is everyone who does not love and serve God, or care for His people. Then how very easy *Uncleanness* comes in to soil the mouth, as its words come up from a bad heart. Naughty words, mean words, filthy words, which never can be spoken unless the heart is full of sin. After the U, we place a C. Now you begin to see what word these letters within the links are likely to spell. This last letter will stand for *Contention.* That is—what? Ah, "strife," "quarrelling;" yes, both are correct. How true it is that the reward of all this does indeed make it "ill" or sorrowful for the wicked, even as the Prophet has said.

Of course you know that T comes next, and this is for *Thanklessness*—another long word. Do you understand it? See how constantly the sinner is at fault in this. He receives *everything* from God—the clothes he wears, the house he lives in, the food he eats—all his true pleasure in life, and even the power to breathe; yet see how thankless he is—never stopping a moment to consider how he lives, or to whom he is in duty-bound to look in ordinary gratitude. Oh, this is a great sin, and its results are often terrible. But the wicked not only do not care for God, but they are ungrateful to parents and friends, as well, and often become hateful in the eyes of everybody.

The I is for *Intemperance.* Every child can tell what that word means, and maybe that some have seen a man or a woman in such a state. Were they then worthy of respect or love? Should we not pity, and try to save such, if possible? *Oppression.*—This is to be cruel or severe. When Charlie took that poor little kitten, the other day, and beat its head until it was almost killed, he was guilty of oppression. Wicked men are often cruel to their horses, and other animals, and often to their fellow men, as well; but no true Christian could be so. But what can this last letter N stand for? You will not be likely to guess it correctly. It means *Nothingness*—and this forms the end of the chain which binds the sinner, who is compared in the Bible to the *chaff* which is cast into the fire, and burned up. He may obtain riches and worldly honor, but it will all be as nothing, when he stands before the great Judge! If he is bound by such a chain as this, he will be told to depart from the presence of God and His holy angels! Dreadful thought! Oh, who would like to be in such a condition as this? Look at it a moment! Look at it a moment.

Beginning with *Disobedience*, and ending with *Nothingness*, the wicked man finds only swift and sure DESTRUCTION, as "the reward of his hands," and it is all of his own making, after all, and the "woe" is upon him, because he preferred evil rather than good, and would not hear the pleading voice of Jesus calling him from sin.

But there is another chain, which is worthy of mention—one which Jesus has given us, and whose first golden link is marked with L. You will not need to be told that this is—yes, *Love*, strong, pure, holy love to God, and love to man; kind, gentle, forbearing, in short loving in heart and life. When this first principle is shed abroad within us, then we are ready for labor or work; and so "I" very fairly stands for *Industry*. Did you ever see a lazy Christian? No, and never will. With industry comes a great many blessings. There is an old proverb or saying, that "an idle man's head is Satan's workshop." That is, when a person is idle, Satan is always ready to use him for doing something wrong.

B is *Benevolence*. Do you not always love a kind and benevolent person? No one can help doing so. When Jesus takes possession of the heart, it finds a ready place. *Earnestness* is just what we have a right to expect, when the first of these beautiful links have been given. No one can then feel that they don't care: but rather, they are anxious to do all they can to make others happy, and bring them to the Saviour, and they are in earnest about it, as they should be, and so they grow into *Righteousness*. Now this is only obeying God, and keeping all His commandments with a true and loving heart. And if we ask Him to aid us, He will always do it—for we are told that whatsoever we ask, in the name of Jesus, we shall receive. That does not mean that we may expect that God will hear selfish prayers, or answer us, if we do not ask aright; but if we love Him, and ask in faith, He will hear us, and answer us for our best good, and always help us to avoid all unrighteousness.

T.—You are quick to guess. Yes. That is for *Temperance*. Did you ever see a drunken Christian? Do you think such a thing possible? Very true. But the Christian is to be temperate in all things, the apostle said. One letter remains to be added. You are right. It is Y. Right, again, for it does stand for *Youth*. With all these charming links about us, how could one ever grow old in heart? We are told to be "as little children," not, indeed, in play and want of knowledge, but in our heart to feel simple, and willing to be taught—always ready to learn, and having the same trust in our Heavenly Father that *you* feel in your earthly father. Then, too, we never shall grow old in heaven, as men become old on earth. It will doubtless be a perpetual season of the most delightful youth, in all that pertains to heart and soul.

Do you not see how lovely *this* chain is, not only in its beginning and ending, but in the fact that when complete it gives us true LIBERTY? Thus we shall be enabled to stand before the great white Throne, and hear the "welcome home to Heaven," and to sing the praises of God and the Lamb forever and forever!

This Lesson may be amplified to any desirable extent, if thought best, and may be closed by repeating, in concert, a part or the whole of *Matt:* 11 : 29, 30, accompanied by suitable remarks thereon.

Several Sabbaths can profitably be occupied in bringing out and reviewing the various points involved, and when complete the board will present the following appearance:

Woe unto the wicked! It shall be ill with him, for the reward of his hands shall be given him. *Isaiah* 3 : 11.

DESTRUCTION

LIBERTY

D isobedience.
E nvy.
S elfishness.
T heft.
R ioting.
U ncleanness.
C ontention.
T hanklessness.
I ntemperance.
O ppression.
N othingness.

"Take my yoke upon you," "for it is easy, and my burden is light."

C. R. Blackall.

ILLUSTRATION OF LESSON IX.

The Righteousness of Christ.—A poor girl in Scotland, living n a filthy court in the Cannongate (Edinburgh), was lying on a bed of sickness. A minister went to visit her. "My dear little girl," said he, "I am sorry to see you in so wretched a condition." "Wretched, sir?" she said; "oh, I am not wretched, I am very happy." "Happy! and lying here, and none to take care of you and help you! What makes you happy?" "Jesus, sir, makes me happy. Why, don't you know, sir, He has dressed me for the grave?" "Dressed you for the grave! why, what do you mean, dear child?" "Oh, do you not remember, sir, that you told us the last time you preached to us, that Jesus dressed all His little lambs in beautiful robes of righteousness, and would take them safely through the gates of death into His heavenly home? Well, He has dressed me. Blessed Jesus! He has covered me with the robes of righteousness, and that makes me happy now."

The Second Year with Jesus.

Selections from the Parables, Conversations, and Discourses of Jesus.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

LESSON IX.

The Marriage of the King's Son.

Lesson: *Matt.* xxii: 1–4. Home Reading: *Luke* xiv: 15–24 *Rev.* xix: 4–9. Golden Text: *Heb.* ii: 3—first clause.

NOTES.

Purpose of the Parable.—"The object of the parable," says Bloomfield, "was, it seems, two-fold:—1. As being partly *historical*, and partly *prophetical*, to shadow forth the general fortunes of the Gospel in its early stage. Thus it represents the invitation given to the Jews to embrace the Gospel; the rejection of that offer, the severe punishment to be inflicted on them for their disobedience, and the admission of the Gentiles, in their stead, to the privileges of Christianity. 2. It was meant to represent the peculiar nature of the Gospels, as a dispensation of grace through faith; and thus to afford instruction for every age of the church; when multitudes who were bidden to the marriage feast of life and immortality would refuse to come, and others who accepted the invitation would come irreverently and profanely, and so far from complying with the terms, both expressed and implied, would affix terms of their own, and thus be self-excluded." It will be necessary to keep this two-fold application constantly in view, lest the manifest allusion to the *history* of the Gospel may cause us to forget the more general reference to the *nature* of the Gospel.

CONNECTION, &c.—This parable was spoken in the temple, immediately following that of the Wicked Husbandmen. It takes up the subject where that left it; that represented the rejection of the prophets by the Jews, this their rejection of the apostles, in that they did not obey the law which said; bring fruits: in this they refuse the Gospel, which invites to a feast. This parable is to be kept distinct from that in Luke XIV: 15–24, though they have many points in common.

EXPOSITION.—*Marriage:* a "marriage feast" is the significance of the original.....*For his son:* see *Rev.* XIX: 4–9. Christ's union with the Church is represented, under the image of wedlock, in various places in the Scripture.....*Sent forth his servants;* the first servants sent are "John the Baptist, the Twelve and the Seventy," (Alford.) There was an ancient custom by which a second inviation was sent to invited guests, to notify them that the feast was in readiness: *Esther* VI: 14.....*Other servants:* "the second mission of the Twelve, after the death of Christ." (Alford.) Some make the prophets the first and the apostles the second messengers.....As a parallel to this invitation, see the passage in *Proverbs* IX: 1–5.....One class of the invited simply treated it lightly, were too much absorbed in mercenary pursuits to attend to the invitation of their king; the others, ripe already for open rebellion, seized the opportunity to give a flagrant insult to his royal dignity. By these last they meant the Jewish rulers.....*Sent forth his armies:* the destruction of Jerusalem, under Titus.....*Not worthy.* compare *Acts* XIII: 46.....Those brought from the highways are the Gentiles.....*Bad and good:* without reference to their past lives; not asking whether they were like Cornelius the centurion, or like the Phillippian jailor.....*A wedding garment:* "it is frivolous," says Calvin, (quoted by Bloomfield) "to debate whether this designates faith or a holy life, since the two are inseparable, the former implying the latter." Greswell calls it "a lively faith in Christ." Whatever is meant by the expression "put on Christ," in *Gal.* III: 27., is doubtless intended. See, also, *Rom.* XIII: 14; and in *Rev.* XIX: 8, we are told that the "fine linen" work, by the Bride of the Lamb, is "the righteousness of the saints," that righteousness "which is by faith." It is a matter of dispute whether the raiment is given by the king, on such occasions, or not. At any rate, the wedding garment, in its higher sense, is the gift of God.....*Speechless:* who can reply to God when He comes in judgment?

SUGGESTIONS TO TEACHERS.

This parable is in itself so picturesque that teachers can scarcely avoid making it interesting. It may be taught pictorially, or as a picturesque story, or in a dramatic form, giving vivid pictures of character. Teachers should not allow the application to the Jews to keep them from that personal application for which it is so well adapted. The fact of there being but one without the wedding garment, is cited by a learned commentator as intended to show the close personal scrutiny of the judgment, "Not so much as one shall escape the piercing eyes of the Judge."

LESSON X.

THE TEN VIRGINS.

LESSON: *Matt.* XXV: 1–3. HOME READING: *Matt.* XXIV: 43–51; *Mark* XIII: 34–37. GOLDEN TEXT: *Mark* XIII 35.

NOTES.

See Analysis on the Question Paper. This beautiful parable was spoken on the Mount of Olives, to the disciples, on the occasion of our Lord's prediction of the destruction of Jerusalem, and the end of the world.

SCOPE OF THE PARABLE.—According to Bloomfield this "is to inculcate the necessity of continual vigilance, constant prayer, and perseverance in every good work; and it is especially designed to discourage a late repentance." Alford says, "the moral of the parable *is the blessedness of enduring unto the end.*" "The difference consists in some having made a provision for feeding the lamps, in case of delay—the others none."

ITS FOUNDATION.—"The Jewish marriages," says Mimpriss, "were generally conducted in the evening, at the house of the bride's parents, and without any religious ceremonies. After the connubial union was ratified, it was customary for the bridegroom, in the evening, to conduct his spouse from her friends' house to his own home, with all the pomp, brilliancy, and joy that could be crowded into the procession. "Female friends" took lamps, and waited in a company near the house, till the bride and bridegroom, with their friends, issued forth, whom they welcomed with customary congratulations, and with songs "advanced to the bridegroom's house, where an entertainment was provided." "The doors were then shut, to prevent strangers from intruding."

EXPOSITION.—*Wise and foolish:* not good and bad. The foolish had a general desire to meet the bridegroom, but they did not give heed to make the necessary provision. (Alford.) See II *Peter* 1: 5–9. "It is clear," says Trench, "that whatever is merely outward in the Christian profession is the lamp—whatever is inward and spiritual is the oil laid up in the vessels." And again: "Before we have exhausted the meaning of the oil, we must get beyond the works, and the faith, to something higher than either, the informing Spirit of God, of which Spirit, oil is ever, in Scripture, the standing symbol." He proceeds to show that by the foolish virgins are not hypocrites, &c., "but the negligent in prayer, the slothful in work, and all those whose scheme of Christian life is laid out to satisfy the eyes of men, and not to please God."....Much discussion has been had over the terms "slumbered and slept"—some interpreting it of death, others of the general sluggishness of Christians.....*Not so, lest there be not enough*, &c. No man can have more of Divine grace than will supply his own wants. (Alford.)

SUGGESTIONS TO TEACHERS.

Method.—This parable is finely adapted to the pictorial method. Draw from the pupils a description of the following imaginary pictures:

1. The waiting virgins, asleep. 2. The coming bridegroom. 3. The shut door, with the joy within, sorrow without. Then proceed from these pictures to the things represented by each one.

Practical Lessons.—The teacher can draw from his pupils *four great thoughts.* 1. Waiting for Jesus. 2. Jesus coming. 3. Shut in with Jesus. 4. Shut out from Jesus. These correspond with the pictures, the two last standing for the third picture. Another way is to call attention to the *two great contrasts* of the parable, viz: 1. Oil and no oil; or, the heart with grace, and the heart without grace. 2. Rejoicing within, and lamenting without. Or, if it is desired to state the lessons in direct propositions, the following may be drawn out by questions: 1. We should be always ready. 2. We should have Divine grace in our hearts. 3. There is no repentance after death.

LESSON XI.

THE TALENTS.

LESSON: *Matt.* XXV: 14–30. HOME READING: *Luke* XIX: 12–27. GOLDEN TEXT: *Rom.* XIV: 12.

NOTES.

The principle design of the parable is brought out in the Analysis on the Question Paper, which see. The parable of "The Ten Virgins," immediately preceding this, was intended to teach the necessity of keeping the inward life right. This one is meant to show the duty of *doing* something for the Lord. The virgins *waited* for the Lord, the servants *worked* for him. (Trench.) "It is not therefore without good reason that they appear in their natural order, that of the virgins first, and the talents afterward, since the sole condition of a profitable outward work for the Kingdom of God is that the life of God be diligently maintained in the heart."....*Talents:* all gifts spiritual and intellectual, reason, health, property, and opportunity.....*According to his several ability:* the ability is doubtless itself one of the talents, but it is here meant that there is a general accord between the talent and the opportunity or station of the person receiving. The servants are slaves..... *Enter thou into the joy of thy Lord:* the word here rendered joy may be rendered feast; it was an invitation to sit down to meat with their master, which, under certain circumstances, was an act of manumission.....The excuse of the unfaithful servant is two-fold. 1. He charges God with hardness in his requirements. 2. He implies his own inability to keep his commandments—"an excuse self-convicting, and false at heart." (Alford.) God requires no more than we are able to render, and God offers the assistance of His own grace. This unfaithful servant is simply a man who acknowledges Christ as his Master, but does nothing for him.

SUGGESTIONS TO TEACHERS.

This lesson should be given dramatically. Picture, or rather get the pupils to picture, in answer to questions, the return of the Master. Then the joyous promptness of those who have been faithful. The

enviousness, the cowardice, the sloth of the unfaithful servant, can all be brought out strongly. He is not a very bad man—simply lazy and good for nothing. Then carry the minds of your class to the great day of accounts. Describe the joy of Paul, of Luther, of all successful Christians—of people of humble station, and small gifts, who have improved their talents. Then ask what each of your pupils is doing with the talents they have. Recount their talents, and impress strongly the lesson of the Golden Text.

Practical Lessons.—1. Our accountability to God. 2. Weakness no excuse for idleness.

Blackboard Exercise.—Divide the board into three parts, as shown in Dr. Blackall's Primary Lesson, in February number of the TEACHER, and write at the head of one column "*Talents,*" next "*How improve them,*" and of the third "*How bury them.*" Fill up each column appropriately with answers drawn from the School.

LESSON XII.

THE GOOD SAMARITAN.

LESSON: *Luke* x: 30–37. HOME READING: *Luke* x: 25–29; *Rom.* XIII: 8–10. GOLDEN TEXT: *Lev.* XIX: 18.

NOTES.

Observe carefully the context. The lawyer's question is the foundation of the parable.....*From Jerusalem to Jericho:* about twenty miles in a north-westerly direction. Jerusalem is near the summit of the watershed of Judea, while Jericho is in a bottom, so that "down" is an appropriate term. The road is wild and rocky, and was formerly infested with robbers, so much so that a part of it was called the "bloody way;" so that the story, like all the parables, has the utmost naturalness. The man was doubtless a Jew.....*A certain priest:* Jericho was a great station for priests. (Trench.) His neglect was in violation of the Jewish law. Probably occasioned by a fear of the return of the robbers.....*The Levite looked on him, and then passed by:* satisfied that he was not any one who had claims upon him. ....*Samaritan:* the Samaritans were planted in the country after the removal of the ten tribes, (see II. *Kings* XVII: 24.) The bitter enmity between them and the Jews, dated probably from the transactions narrated in the books of Ezra and Nehemiah. The Jews cursed the Samaritans publicly in their synagogues, and prayed that they might have no part in the resurrection of life. (Trench.) The Samaritan had the same occasion to hasten out of danger that the priest and Levite had.....*Oil and wine:* common remedies for wounds in ancient times. ....The Samaritan walked, while the wounded man rode.....The Samaritan showed his compassion: 1. By binding up his wounds—staunching the blood. 2. By applying proper remedies. 3. By giving him his own beast, and conveying him to an inn. 4. By caring for him in the inn. 5. By paying his reckoning at the inn. 6. By providing for his future care.....The two-pence (denarii) were sufficient to main-

tain him at the inn six or seven days. (Mimpriss.)....There is a fanciful interpretation of this parable that has found acceptance even among some of the best expounders. According to them the Samaritan is Christ; the man who is wounded is the human race; Jerusalem is heaven; Jericho, an accursed city, is the earth; the priest is the law; the Levite represents the sacrifices; the inn is the Church, and some go so far as to see in the two-pence, the two covenants. Though this interpretation commands the assent of Alford and Trench, we can only say that it is not supported by the context—is forced in its character—and that the real analogy of the Samaritan's kindness, to the work of Christ, is hardly greater than that of any act of disinterested benevolence to the great self-sacrifice of Christ. We mention this interpretation, because, though the interpretation is fanciful, the analogy to the work of Christ, is really beautiful, and may be used, within proper limits, to great advantage by the Sabbath School teacher.

SUGGESTIONS TO TEACHERS.

As intimated above, the parable may be made the occasion for preaching Christ and his loving kindness—for we were aliens and enemies to him, as the Jew was to the Samaritan, &c. As to method, the parable is quite a picturesque one, and an imaginative teacher may make it exceeding attractive. The fluctuations of feeling, in the wounded man, his hope on seeing the priest, and again on the near approach of the Levite, and his successive disappointments, should be clearly brought out. Also, his surprise at the kindness of the Samaritan.

Practical Lessons.—There are some teachings that should be especially enforced: 1. The duty of doing good. 2. The duty of doing good to all as we have opportunity. 3. The wickedness of all prejudice against men, on account of race, color, sect, or social position.

LESSON XIII.

THE RICH FOOL.

LESSON: *Luke* XII: 15–21. HOME READING: *Matt.* XVI: 15–30; *Luke* XII: 22–34.

NOTES.

THE CONTEXT.—In the midst of an interesting discourse of our Lord's, concerning God's care for His own, a person in the crowd about him interrupts with a request that *his* wrongs shall be righted. Thinking Messias should set all things right, he asks that his brother should be compelled to divide the inheritance, &c. Compare Christ's reply with *Ex.* II: 14. It seems that Christ desired to show the difference between his office and that of Moses. (Alford.)

THE LESSON.—Christ turns the interruption to account, by a warning against covetousness. "All kinds of covetousness" is the significance of the original, as has been remarked by many. Christ reminds them that, even in this life, a man's life does not depend on his wealth, much less his life in the world to come.....*A certain rich man:* rich before,

he was now abundantly prospered, (see *Prov.* 1: 32.) But no feeling of thankfulness arises in his heart; rather, a disposition to say, as Nebuchadnezzar did, that he had gotten these things by his own wisdom. But riches bring perplexity, as we see in his anxiety about the care of his goods. "Thou hast barns," says St. Ambrose, "Even the bosom of the needy, the house of the widow, the mouths of children. These are barns that remain forever." He does not actually say to his soul, "take thine ease." Rich men do not often come to that point, though always looking forward to it..... *Thou fool:* 1. A fool, in that he failed to lay up treasure in heaven. 2. A fool, in that he failed to be thankful to God. 3. A fool in thinking his soul would be satisfied with worldly goods. 4. A fool in counting on many years of life. 5. A fool in thinking his soul his own. 6. A fool in trusting to uncertain riches, which may take to themselves wings, and fly away.

SUGGESTIONS TO TEACHERS.

This parable does not afford much opportunity for anything but a direct method. Perhaps one might teach it pictorially, as follows: 1. The rich man in wealth and folly. 2. The suffering poor near by. 3. The rich man's soul summoned before God, his wealth divided, &c. But a direct method is probably the best.

Applications.—For these, see six particulars in which the rich man was a fool, as given above.

ILLUSTRATION OF LESSON XIII.

JEREMIAH AND THE DUKE, A CONTRAST.—Imagine the prophet in his solitariness. All around him is widespread desolation; the once gorgeous palace is in ruins; the temple, adorned with gold, and silver, and the richest tapestry, no longer graces the heights of Moriah, but is reduced to ashes; the favored people are in exile; the prophet is sorrowful and sad; yet, while the tear still glistens in his eye, and his bosom heaves with intense emotion, he exclaims, "The Lord is my portion, saith my soul; therefore will I *hope.*" How different is it with the man whose portion is earthly! It is said of a certain duke that he has a passion for costly diamonds; and what is the consequence? His house resembles a castle rather than a mansion, and is surrounded with a lofty wall, over which no one can climb without giving alarm. His treasure is kept in a safe, let in the wall of his bedroom, so that it cannot be reached without first waking or murdering the owner; the safe is so constructed that it cannot be forced without discharging four guns, and setting an alarm bell a-ringing in every room. His bedroom, like a prisoner's cell, has but one small window, and the bolt and lock of the massive door are of the stoutest iron. In addition to these precautions, a case, containing twelve loaded revolvers, stands by the side of his bed. Might we not inscribe over it, "DIAMONDS are my portion; *therefore do I fear*"?—REV. R. GRAY.

QUESTIONS ON LESSON No. IX.—March 3d.

THE MARRIAGE OF THE KING'S SON.

SCRIPTURE LESSON to be committed to memory: *Matt.* XXII 1–14.
HOME READING: *Luke* XIV: 15–24, *Rev.* XIX: 4–9

GOLDEN TEXT.

How shall we escape if we neglect so great salvation? —*Heb.* II: 3.

CENTRAL THOUGHT.

The wickedness of refusing God's invitation to the blessings of the gospel, which are here set forth under the figure of a wedding feast.

ANALYSIS.

I. THE KING is God—the SON is our Lord Jesus Christ.

II. THE MARRIAGE FEAST is the final union of Christ with the Church, which is the Bride, the Lamb's wife.

III. THE SERVANTS are those who first preached the gospel to the Jews, from the coming of John the Baptist to the day of Penticost—more generally, all who preach the gospel.

IV. THOSE THAT WERE FIRST BIDDEN are the Jews and, more generally, all who refuse the invitations of the gospel.

V. THOSE BROUGHT FROM THE HIGHWAYS are, primarily, the Gentiles.

VI. THE WEDDING GARMENT is "the righteousness is that of faith." The man without it represents all those who trust to their own, rather than to Christ's, righteousness.

ANALYTICAL QUESTIONS.

I. Who is the King of this parable? Who is his Son?

II. What is meant by the Marriage Feast? Who is the bridegroom? Who is the bride?

III. Who are meant by servants? What servants did Christ send to preach the gospel, beside the twelve?—*Luke* X: 1.

IV. Who were first invited? To whom was Christ sent?—*Matt.* XV: 24. To whom were the twelve disciples sent?—*Matt.* X: 5–6. Where did Christ tell the apostles to begin preaching?—*Luke* XXIV: 47. In the parable, how did the invited guests treat the invitation? What punishment was visited on them? How did the Jews treat the invitations of Christ and His apostles? What punishment did the King inflict in the parable?—*Verse* 7. What punishment did God inflict on the Jews? (Ans.—Many of them were slain, and the city of Jerusalem was destroyed about 41 years after the parable was spoken.)

V. Who are meant by the people brought in from the highways? Who first preached the gospel to the Gentiles?—*Acts* X.

VI. What is meant by the wedding garment? What was done with the guest who had not on the wedding garment? What will be done with us if we do not "put on Christ"?

QUESTIONS ON LESSON No. X.—March 10th.

THE TEN VIRGINS.

SCRIPTURE LESSON to be committed to memory: *Matt.* XXV: 1–13. HOME READING: *Matt.* XXIV: 43–51, *Mark* XIII: 34–37.

GOLDEN TEXT.

Watch ye, therefore: for ye know not when the master of the house cometh.—*Mark* XIII: 35.

CENTRAL THOUGHT.

The necessity of having the heart always ready for the coming of Christ.

ANALYSIS.

I. THE BRIDEGROOM is our Lord Jesus Christ. HIS COMING is the General Judgment.

II. THE WISE VIRGINS represent those who have not only a profession of Christianity, which is the LAMP, but who also have the Holy Spirit abiding in the heart—OIL in their vessels.

III. THE FOOLISH VIRGINS are those who appear to be Christians, but who do not seek the abiding presence of God's spirit, which only can prepare us for the coming of Christ.

ANALYTICAL QUESTIONS.

I. Who is the Bridegroom? Does any one know the time of Christ's coming? See Golden Text.

II. Who are the Wise Virgins? What is meant by the lamps? What is the oil?

III. Who are the Foolish Virgins? Why did they not go to meet the Bridegroom? Why did the wise not give them oil? Can one person give the grace of God to another? What did they do for oil? What did they say when they came to the door? What does Christ say in *Matt.* VII: 21, about those who say: Lord, Lord?

QUESTIONS ON LESSON No. XI.—March 17th.

THE TALENTS.

SCRIPTURE LESSON to be committed to memory: *Matt.* XXV: 14–30. HOME READING: *Luke* XIX: 12–27.

GOLDEN TEXT.

So then every one of us shall give account of himself to God.—*Rom.* XIV: 12.

ANALYSIS AND CENTRAL THOUGHT.

The MASTER is Christ, who travelled into a far county when he ascended up into heaven. The SERVANTS are

men to whom he gives TALENTS, that is, powers of mind and body, spiritual gifts and opportunities, and all those things that may be used in his service. At his coming again he will take an account of each one, and those who have improved their talents shall be rewarded, those who have neglected to do good with them shall have them taken away and shall be punished.

Explanatory Note.—A talent of silver is about two thousand two hundred and fifty dollars, according to some writers.

GENERAL QUESTIONS.

Repeat the Lesson and Golden Text. Have you read the passage set down for HOME READING?

ANALYTICAL QUESTIONS.

Who is meant by a man travelling into a far country? Who are the servants? What did he leave with them? What is meant by his "delivering unto them his goods"? How much did he give to the first? To the second? To the third? What talents does Christ give us?

How many talents did the first gain? The second? What did the one who had one talent do? Was he right or wrong? Why? Who is our master? What can we do for him? How much of our lives ought to be given to His service? How much of our property is His?

What did the Lord say to the man that had gained five talents? To the one that had gained two? What became of the unfaithful servant? What is meant by this coming again of the lord of the servants? When will Christ reckon with us?

QUESTIONS ON LESSON No. XII.—March 24th.

THE GOOD SAMARITAN.

SCRIPTURE LESSON to be committed to memory: *Luke* x: 30–37. HOME READING: *Luke* x: 25–29, *Rom.* XIII: 8–10.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself.—*Lev.* XIX: 18.

CENTRAL THOUGHT.

As the Samaritan had compassion on the Jew, so we are not to limit our Christian love to our own friends and neighbors, but are to take pity on all who suffer, and to "do good unto all men" as we have opportunity.

Explanatory Note.—The Samaritans were enemies to the Jews. They were a heathen nation, but worshiped the true God in a temple on Mount Gerizim, Read *II. Kings* XVII: 24–41.

GENERAL QUESTIONS.

Give the Central Thought in your own words. Repeat the Lesson and the Golden Text. Have you read the pasaages set down for Home Reading?

What city did the man leave? Where was he going? How did the thieves treat him? Was he probably a Jew? (Yes; the object of the parable, and the fact that he was travelling from Jerusalem to Jericho, probably a resident of one or the other, imply this.) Who were the priests? Whose descendants were they?—*Numbers* III: 10. Of what tribe were the Levites, and what were their duties?—*Numbers* III: 6–9. What did the priest in this parable do? What did the Levite do?

In what country did the Samaritans live? Were they Jews? Were they on friendly terms with the Jews?—*John* IV: 9. What did the Samaritan do for the wounded man. He showed him kindness in six different ways; what were they? What command does Christ give to the lawyer?—*Verse* 37.

QUESTIONS ON LESSON No. XIII.—March 31st.

THE RICH FOOL.

SCRIPTURE LESSON to be committed to memory: *Luke* XII: 15–21. HOME READING: *Matt.* XVI: 15–30, *Luke* XIII: 22–34.

GOLDEN TEXT.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—*Matt.* VI: 20.

CENTRAL THOUGHT.

That we are not to set our affections on earthly things.

QUESTIONS.

What was Christ asked to do?—*Verse* 13. What reply did he make?—*Verse* 14. What remark did he then make?—*Verse* 15. Do you know what covetousness means?

Who made the rich man's ground bring forth plentifully? Did he feel thankful for it? What was the cause of his trouble? Are rich people free from care? What ought he to have done with part of his wealth?—*Verse* 33. What did he resolve to do? What could he then say to his soul? Can a man's soul eat? Can riches satisfy an immortal soul?

What did God call him? Why was he a fool? What did God say to him? To whom did his soul belong?

CONCLUDING QUESTIONS.

Do you remember that what you have is lent from God? Where are your treasures laid up?

Items and Intelligence.

Foreign.

DURING the recent Session of the Social Science Congress, a large meeting of Sunday School Teachers was convened in Free Trade Hall, for the purpose of giving testimony in favor of the Sunday School system, which has contributed so much to the advancement of social progress. Lord Shaftesbury presided, and the meeting was addressed by some of the leading members of the Congress, among whom we notice the name of one American, Hon. Neal Dow. The meeting was characterized by great earnestness, and furnished a triumphant proof of the importance of Sunday Schools and social progress.....The Cambridgeshire Sunday School Union recently celebrated its jubilee. There are fifty schools in connection with this Union, having five hundred and ninety-six teachers, and three thousand three hundred and seven scholars.

Mr. Douglass, a missionary in Burmah, relates that on his return from his last tour in the jungle, forty of the pupils met him in the little chapel, and spent an hour in singing, in Burmese, such pieces as "Rest for the Weary," "Happy Day," &c. All declared their determination to serve Jesus, and five expressed a trust that their sins were washed away.

Home.

THE Training Class of the Chicago Sunday School Union, inaugurated during the month of January, has been well attended, and there is evidence of increasing interest. It is held on Tuesday evening, in the prayer-room of the Young Men's Christian Association, in the Methodist Church Block. The attendance has more than quadrupled since it began, and we hope that a great many more of the teachers in the city will avail themselves of its advantages.....Rev. C. H. Reer, the missionary of the Chicago Union to the German population in the County, is making a thorough canvass, and is doing a good work....Dr. Blackall, superintendent of the Union, recently gave a lecture at Monee, for the benefit of a Sabbath School. He is open to engagements for a repetition of the lecture, the subject of which is: "Recollections of the Great Siege."....An interesting Convention was held at Woodstock, in McHenry county, during the month of January.

The Executive Committee of the State Sunday School Union of Wisconsin, met at the rooms of the Young Men's Christian Association in Milwaukee, Jan. 9, 1867. The Report of the State Sec'y, L. A. Wheeler, Esq., shows that the Institute movement has been quite successful, there having been already held seventeen Institutes in fourteen different counties. The chief aim has been to give practical instruction, upon the "Institute plan." These meetings were well attended, and were productive of great good. The children's meetings, in many instances, were graciously

blessed in the conversion of souls. The committee have divided the State into districts, in order to do their work more conveniently.

The Sabbath School of the First Baptist Church, in Indianapolis, Ind., held an Anniversary, January 2d. This School has, during the past year, raised twelve hundred dollars for its own wants, and for benevolent purposes. It supports five native preachers, and one scholar, in the foreign missionary field.

The Pennsylvania State Convention is called to meet in the city of Philadelphia, May 28th.

A very successful Sunday School Teachers' Institute was recently held in Brockport, Monroe county, N. Y., under the direction of the Secretary of the State Association, E. T. Huntington, Esq. It was the largest Sunday School meeting ever held in the county.

The Texas Mission Conference of the M. E. Church reports 11 Sunday Schools and 495 scholars.

The Baldwin Place Baptist Sabbath School, of Boston, recently celebrated its fiftieth Anniversary. It now numbers more than four hundred pupils, and fifty teachers. The report of the year showed that there were more than thirty conversions from its membership.

A Sunday School Convention for Western Pennsylvania is called, to meet on the third Tuesday of June next, at a place to be hereafter designated.

Of forty thousand children in St. Louis, less than ten thousand are in Sabbath Schools.

The presiding elders of the Indiana Conference of the M. E. Church, have called a Sunday School Convention, to meet at Bloomington.

The Union Temple Baptist Sabbath School, Boston, held their third Anniversary recently. Report 50 teachers, 720 scholars, and many conversions.

There are 17,570 teachers, and 157,813 scholars, in the Sunday Schools of the Episcopal Church in the United States.

Rev. Hardin Wallace has been appointed Agent of the Illinois State Sunday School Association. The appointment has been sanctioned by the Illinois Conference of the Methodist Church, of which he is a member.

Sunday School teachers were recently publicly installed, after taking a solemn vow, in the Wesley Chapel Sabbath School, in Washington, D. C. The plan originated with Rev. J. H. Vincent. It is said to have proved a very effective one for the promotion of zeal and powerful interest among the teachers.

We noticed the illness of Ralph Wells. Esq., last month. We are pleased to learn that he is recovering.

The Sunday School Union of the Methodist Church has directed its Executive Committee to devise means for uniting several Sunday School Institutes, normal classes, &c., of the denomination, into one grand central organization.

An Institute for New York City, to be composed of the teachers of all demomitions, will be held in March.

"Home Normal Class" is the title of a new organization, recently introduced into the Methodist churches in the East, under Mr. Vincent's supervision. It is substantially a training class in each church or cluster of churches, the whole to be under the supervision of a central organization.

The American Sunday School Union have recently established a Supply Depot at No. 3 Custom House Place, Chicago; W. R. Port, Superintendent.

Editor's Table.

The Questions.—Owing to the fact that we have five Lessons this month, and that they must needs be compressed into the four pages of the Question Paper, we have been obliged to condense them unduly. Where the *General* and *Concluding* Questions are left out, the teacher and pupil will be able to understand what they should be by the Lesson that precedes.

Dr. Blackall's Lecture, which we mention elsewhere, received very high commendation from the press, on the occasion of its delivery in Chicago recently.

Institutes.—It has seemed to us that Sunday School Teachers' Institutes might be conducted, in cities, to greater advantage, if the manner of holding them were somewhat different. There are many teachers in such places who cannot attend during the day, who would yet be glad to attend an evening session. Now suppose the evenings of an entire week, at least once a year, should be given to teacher training. In a city of from 3,000 to 15,000 people, the churches might give up their evening meetings, and unite at some central place. Then let the subjects be carefully arranged, and teachers or lecturers be provided for each evening. There should be a conductor, who should have sufficient authority and promptness to prevent all needless discussion of points of order. Let the services of Sunday School men from abroad be secured, if deemed necessary. Then let the Sabbaths preceding and following this series be used by the pastors in preaching sermons on Sunday School topics. Let the Sabbath afternoons be given to religious meetings with the children, and the Sabbath evening to platform addresses. The County Convention might be held on two days of the same week. Could the Christian people do better, in any city, than to give one week to the Sunday School work? If this plan should meet with a favorable reception, we propose, at some future time, to suggest a programme for a Sunday School Week.

Answer to Scripture Questions.—From H. Mills, 21 Hanson Place, Brooklyn, N. Y., we have received the following answers to the Scripture Questions in our last number:—1. Brass. 2. Eli. 3. Saul. 4. Orpah. 5. Beryl. 6. Egypt. 7. Ruth. 8. Bethel. 9. Eunice. 10. Vashti. 11. Israel. 12. Gaza. 13. Ishmael. 14. Locusts. 15. Anna. 16. Nathan. 17. Tares. 18. Abel. 19. Ninevah. 20. Derbe. 21. Watch. 22. Ararat. 23. Tyre. 24. Cymbal. 25. Hawk. 26. Urban. 27. Nettle. 28. Thomas. 29. Onions. 30. Pithorm. 31. Rhodes. 32. Ab. 33. Yoke. 34. Ephah. 35. Rush or Reed. The Initials spell: "Be sober, be vigilant, and watch unto prayer."

Our Book Table.

In our Notices last month, of those beautiful works: Trials and Triumphs, Shenac's Work at Home, Child Life in Egypt, Christie, Eleanor, &c., we neglected to mention the fact that they, and all other publications of the Union, can be had in this city, of W. R. Port, at the Supply Depot of the American Sunday School Union, No. 3 Custom House Place.

What is a Child? By W. H. Groser, B. Sc., F. G. S. New York: Carlton & Porter; 16 mo. pp. 63; price 30 c. We are frequently asked by Sunday School

workers where the best English works on these subjects can be had, and it has long been to us a matter of surprise that our American publishers have hitherto failed to issue any of these works. Here, however, we have Mr. Groser's beautiful lecture on Child Nature. It forms a portion of the English book called "Our Work," and is one of the most valuable contributions of Mr. Groser to Sabbath School literature. In its present form it is the best thing in the world, for a teacher who means to understand well his work to begin with. It may be had of Poe & Hitchcock, 66 Washington street, Chicago.

THE SUNDAY SCHOOL READER; For Opening Service and Class Study. New York: Carlton & Porter, paper, pp. 57; price 12 cents. By Rev. J. H. Vincent. The object of this work is two-fold, as its title implies. It is intended, in the first place, to be a manual for responsive reading at the opening of the School. It is also intended for use in the Primary Grade. It is very well suited to its purpose. To be had of Poe & Hitchcock, Chicago.

TWO YEARS WITH JESUS; first year; Historic Outline, Journeys, and Miracles. For Scholars of the Third Grade. By J. H. Vincent. New York: Carlton & Porter; price 30 cents. These lessons are a modification of the lessons published last year in the TEACHER. The present plan, however, comprehends the giving of a separate lesson each Sabbath in the year, (except in cases where there are five in a month.) There are some other modifications, the whole making an excellent lesson book. But Mr. Vincent's lessons need no introduction from us to the readers of the TEACHER. Of the merits or defects of the graduated system of instruction we prefer not to express any opinion until we see the results of actual experiment. A system of graduation, different from Mr. Vincent's, has also been introduced in England, by Mr. Robert Mimpriss, with what success we are unable to state. For sale by Poe & Hitchcock, Chicago.

OUR SUNDAY SCHOOL SCRAP BOOK. By Rev. D. Wise, D. D., and Rev. J. H. Vincent. New York: Carlton and Porter; flexible, 16 mo. pp. 118. Another of the valuable works for Teachers, which this firm is providing. It comprises a series of short articles on various matters connected with Sunday Schools and Institutes. Chicago: Poe & Hitchcock.

THE VIOLET: 18mo, pp, 144. Boston: Henry Hoyt. A beautiful Swiss Temperance story. We cannot often stop to read a book of this kind through, but the enchantment of this carried us on in spite of ourselves. To be had of W. G. Holmes, 170 Clark street, Chicago.

NOTES CRITICAL AND EXPLANATORY ON THE BOOK OF GENESIS: by Melanchthon W. Jacobus. New York: Rob't Carter & Brothers: 2 vols., 12 mo, pp. 304, 266. Jacobus on Genesis, is precisely such a book as Sunday School teachers need. It is learned but popular, opposes skepticism by teaching positive truth. The first volume extends from the creation to the Covenant; the second, from the Covenant to the end. This work is especially valuable to Bible class teachers, an important part of whose work is the combatting of infidelity in its various forms. Very few Christians have any idea of the richness of the book of Genesis in spiritual instruction.

MAGAZINES

THE ATLANTIC MONTHLY: for February, contains the second installment of the "Guardian Angel," by Dr. Holmes, the first of a series of articles on "Glacial Phenomena in Maine," by Prof. Agassiz, together with a more than usually rich table of Contents besides. We have been especially interested in the essay on

"Comic Journalism," and the "Recollections of John Vanderlyn, the Artist." The poem, "Real Estate," tells the old story of the vanity of life in a very fine and touching way.

THE GALAXY: in its new, brilliant cover, and its enlarged size, maintains its former literary standard. A new story, entitled "Waiting for the Verdict," by Rebecca Harding Davis, author of "Life in the Iron Mills," &c., is announced to begin with the number for February 15th. Mrs. Davis is one of the most powerful writers in the English language; and this announcement will doubtless attract many readers to the *Galaxy.* For ourselves, we confess to a stern determination to read no more of her writings. The stories we have read of hers presented life as an inexorable fate. Her universe is an atheistic one. The soul answers to such writers, as Joubert remarks, by saying "You harrow me." Price $5,00 a year; $3.00 for six months. New York: W. C. & F. P. Church.

THE SABBATH AT HOME: is the title of a new religious magazine, published by the American Tract Society. Its contents consist of interesting articles, suitable for Sabbath reading.

THE CHRISTIAN WORLD: the organ of that noble Society, the American and Foreign Christian Union, is as usual full of interesting matter.

HOURS AT HOME: begins in the February number a series from that most enchanting, if not always most correct, religious writer of our day, Dr. Bushnell. These articles are on "The Moral Uses of Dark Things."

ANNOUNCEMETS.

We propose, in addition to noticing the books that may be sent to us, to publish, under this head, Announcements of New Books, intended either for the Sunday School teacher's use, or for the Sunday School library. Publishers wishing us to make such announcements will please send us the title, number of pages, and price of each book.

THE AMERICAN SUNDAY SCHOOL UNION have recently published "The Sunbeam Stories," 16mo, $1,00; "Archie at the Seaside," and other stories, 65 cents; "Maggie and Bessie, or, Lame Jemmy's Chair," 60 cents; "I won't Play, or, Who shall be Captain," 65 cents; "Upward and Forward," 60 cents; "Charlie, or, The Bad Habit," 45 cents; "The Trying Child," 45 cents; "Nellie's Trial," 18mo, 50 cents; "On the Rock, and on the Sand," 18mo, 50 cents; "The Little Beggar Boy." 18mo, 55 cents. To be had at No. 3 Custom House Place, Chicago.

CARLTON & PORTER, New York, have recently issued: "The Pillars of Truth; A Series of Sermons on the Decalogue;" by E. O. Haven, D.D., LL.D.; 12mo, pp. 240, $1,25; "The Children of Lake Huron," 16mo, pp. 273, $1,25; "Living in Earnest;" by Joseph Johnston, 12mo, pp. 264, $1,50; The Maude Greenville Library; 5 vols. in a box $5,00 per set.

Angry Words.

Inscribed to the Sunday School of Plymouth Church.

By H. R. Palmer.

1. An - gry words! O let them nev - er From the tongue un - bri - dled slip:
2. Love is much too pure and ho - ly; Friend-ship is too sa - cred far,
3. An - gry words are light - ly spo - ken; Bit-terest thoughts are rash-ly stirred:

May the heart's best im - pulse ev - er Check them, e'er they soil the lip
For a mo - ment's rock-less fol - ly Thus to des - o - late and mar.
Bright-est links of life are brok-en By a sin - gle an - gry word.

Chorus.

"Love each other," "Love each other," 'Tis thy Father's blest command,
"Love one an - oth-er," Thus saith the Sav-ior, Children obey thy Father's blest command,
"Love each other," "Love each other," 'Tis thy Father's blest command,

"Love each other," "Love each other," 'Tis His blest command.
"Love one an - oth - er" Thus saith the Sav-ior Chil-dren o-bey His blest com-mand.
"Love each other," "Love each other," 'Tis His blest command.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—APRIL, 1867.—NO. IV.

SUNDAY SCHOOLS IN FRANCE.

WE have a French proverb which says: "Qui trop embrasse, mal etreint," and which means that it is possible to have too many irons in the fire, so as not to be able to use them all. This has been, of late, emphatically the case with me. There are so many things to be done here, that I have gone beginning one and then another, and, not receiving help as much as I could wish, I have been obliged to neglect some of my undertakings. Hence it is that instead of sending you a letter every month, as was my desire, I find to-day, to my utter dismay, that five months have already elapsed since my last epistle. Whether you will excuse me or not, I cannot tell, but I well know I cannot forgive myself, although I am bound to add, that really I have had no time, though I have repeatedly risen early and sat up late; so that it is not altogether my fault.—There is, however, one good reason for you to excuse my long silence, viz., that your columns are always so very nicely filled with the best matter, that your readers have not lost anything through missing my prose. Your *Sunday School Teacher* is to me an ever welcome guest, so interesting and suggestive are the articles it contains.

The *Sunday School love feast*, which I announced in my last, was never held, no friend having offered to help send the letters, invitations, &c., to the old scholars, and myself having no time to do it. But the school itself is progressing. Our scholars have increased from 70 to 110, of whom 85 were present last Sunday, and the best of all is, 9 of the scholars have lately been soundly converted to God. There had not been a single conversion the year before, so that this little awakening has created some stir, and we have now some hope of a general revival. Other Sunday Schools have caught up the flame; some twenty young men and young women have been converted in a neighboring village, and, within the last two months, we believe that more than one hundred persons have found peace in about a dozen different

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places in the south of France. God be praised for this, the beginning, we trust, of an extensive and fruitful revival.

The close of the year, and the beginning of the new year, is generally heralded with us by Sunday School festivities, which take a particular form, that of a general distribution of prizes. These prizes are invariably books, the size of each being regulated by the number of good points (as we call them) obtained by the scholar during the year. In our Nimes school, we give each scholar, each Sabbath, one point or ticket for early attendance, one for good behavior, and two for the correct reciting of a few verses of scripture, and these four points are considered to be worth a little more than one cent, so that a scholar who has obtained his four points in every Sabbath in the year, deserves a reward-book worth from fifty to sixty cents. On the day of the distribution, as we call it, none of the scholars are absent, unless detained by illness, and the parents and friends come in, in great numbers, so that a good opportunity is afforded for preaching to them the gospel. Besides that opportunity, (for many of them never attend at other times), and the advantage of placing good books in many homes which have none, I do not see the use of these distributions, which sometimes cost a great deal of money. Some of the children are sure to be displeased with their books, and then they leave the school, and the spirit of rivalry which is manifested is very much akin to that of jealousy. But the custom is so thoroughly ingrained into the habits of the country, that it would be dangerous to suppress it altogether. An effort, however, has been made lately by Pastor Jaulmes, from Lausanne (Switzerland), and I believe he will succeed in doing away with these distributions. His plan consists in giving, every Sabbath, to all the scholars present, not tickets to be exchanged for books at the end of the year, but a weekly number of a little Sunday School paper, published on purpose. The paper is called the *Sunday School Messenger*, The fifty-two numbers only cost 14 cents a year, postage included, provided 20 copies, at least, be taken, and the circulation has already reached 14,000 copies every week. The paper consists, it is true, of only four pages, 18mo., with one wood-cut, and the list of verses to be learned for the next Sabbath; but the children generally prefer it, once a week, to the yearly volume. I inclose a copy, which contains an American story.

Whilst this little sheet promises to have a prosperous career, the "Young Christian," a monthly magazine, which was ably conducted by a personal friend of mine, has ceased to appear, after some fourteen years' existence. It had only about 800 subscribers, (at 50 cents a year), and entailed to heavy a loss on the proprietor.

I hear from Paris that a Sunday School Convention will probably be held in the capital next Jnne, at the time when many Americans will be in France for the "Exposition Universelle." Details I must reserve for a future communication.

NIMES, FEB. 11th, 1867. J. P. COOK.

WATCH, MOTHER.

MOTHER! watch the little feet
Climbing o'er the garden wall,
Roaming through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray,
Guide them, mother, while you may.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this dreary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prating eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you,
Wholesome lessons now impart,
Keep, O keep that young heart true,
Extricating every weed,
Sowing good and precious seed!
Harvest rich you then may see,
Ripening for eternity.

THE WOOD-NYMPH IN A MINISTER'S STUDY.

THE beautiful valley where I write this, has a range of mountains on the east and on the west. They are mostly covered with forests, green and bright, and, as the sunshine and shadows play upon them in a summer's day, they are indescribably beautiful. On each range, nearly opposite, about five or six miles distant from the centre of the valley, is a pond, scooped out of the mountain, filled with the purest water. Each sends a mountain brook down to the valley, sufficient to water a city. I have contrived to arrest a portion of the babbling stream that runs from the eastern lake, and to bring it up

into my study as it hurries off to the ocean. There now, just under that arch, between me and the library, you see an eight-sided pillar-shaped thing, with a marble-colored basin, and a pure marble top—the top being several inches larger than the pillar—that also is eight-sided. The whole height is two feet and nine inches. Then on the top of all this is a glass cover, about two and a half feet high, and large enough round to more than cover the basin.

In the centre of the basin is a little brass jet, containing nearly forty little holes in a circle, each hole just large enough to admit a very fine needle. Then, outside of the glass, and on the marble top, are three little statuettes—white as the driven snow. They are about eight inches high, and each is intently looking at the little jet. One is "Winter"—pausing on his skates, as if in astonishment to see the sight—for I have only to touch a little brass cock, and up leaps the water through those little holes—nearly forty little streams, and each springing two feet into the air, and then, turned into a myriad of silver drops, bright as diamonds, leaping, laughing as they rise and fall, and dropping into the basin with the sweetest, ringing, singing sound ever heard. It seems as if the fairy daughters of music had got under my glass cover, and were each playing on her own harp. I can think of nothing but pearls dropping into a well, or golden balls falling into cups of silver. With what profusion the jewels are tossed out! And, yet, Winter is gazing, and he seems to forget to put down his foot with the skate on it. On the other side is "Autumn," with his sheaf of grain, leaning against a bee-hive, and with great satisfaction and admiration, looking at the fountain. On another side still, is a gentle girl coming to the fountain with her pitcher in her hand, and a dove perched on her shoulder. These all seem to stop in admiration of what they see. I never tire of this beautiful thing! I hear its noise and I seem to be in the woods on the mountain side, listening to the brook as it glides between mossy rocks, and then leaps over stones and dances down into the deep basin below. I seem to be on the little stream in the deep woods, where, in childhood, I used to wander, and listen to the sweet notes of the wood-thrush. I have many memorials of kind friends in my study, which are beautiful, but the stranger hardly notices them—he is so much delighted with my tiny fountain—the wood-nymph, whom I have coaxed to come in here, in the second story, and to pause long enough to sing her wild song, and to dance in her robes of light. There it stands!—a living fountain! Nobody can see how the waters get there, or how they are carried away. There it leaps and rings day and night, never weary, never pausing, never other than beautiful.

"Now," says one, "what is the use of all this?" I answer that beauty is always refining, cheering, and comforting. Were some kind friend to place a picture in my study, of high art and execution, it would be a very beautiful and valued thing; but hundreds of dollars could not purchase any work of art as valuable or as beautiful as my little fountain. Yes; and it has its moral uses too. I know not how many times every day I am reminded of the "living fountain" of the waters of life, and of that well or fountain that gushes up in the soul,

unto life eternal. Does my fountain send up new and fresh water every moment? So does that well of life rise up in the soul, new, fresh, reviving, and blessing every moment. Does my fountain cool the heated air and give new delight every hour? So does the fountain of life cheer and delight the soul, speaking of washing, purifying, cleansing, and reviving the soul continually. Why, every man and every child may carry in his own heart a fountain more valuable far than mine.

I sometimes almost imagine my fountain to be the very one spoken of by the prophet—a fountain for Jerusalem and the house of David. I almost imagine it the fountain of life, and my little marble men to be angels, "desiring to look into" it. But, ah, me! that fountain was opened thousands of years ago, and has been gushing up ever since, and it will still gush up when I and my dear little fountain shall be forgotten. But a few can ever see mine: thousands will see that, and rejoice in it for ever. O, fountain of life! opened by the Lord Jesus Christ, not to bless one solitary study merely, but to well up in every sanctuary, and in ten thousands of human habitations. The dancing feet of childhood pause, and the silvery voice is hushed, as the child gazes at my fountain; but the waters of life cause the lame to leap like the hart, the dumb to sing, and the song of hope and of faith to rise up loud and sweet till its echoes are returned from heaven. Dear reader! may I not hope you have drunk of that fountain, and that it is within you a well springing up into life eternal? O, my little fountain! speak to my reader, and whisper in his ear—"the waters of life, —the waters of life! Whoso drinketh of them shall never thirst!"

REV. JOHN TODD.

NEW STORIES FROM AN OLD BOOK.

SECOND SERIES.*

THE BOY-MINISTER.

"They say that Mrs. E—— is going to send away her boy to become a minister."

"What, S——? He is her only son isn't he?"

"Yes, and the only child, for that matter. She was married a good many years before he was born, and now to give him up for a minister seems to me very strange."

"How can she spare him? And so young as he is—not more than five years old, is he?"

"I don't remember exactly, but certainly not more than seven, and she has been so devoted to him all his life. She has always staid right at home with him—never taking a journey since he was born."

"She must miss him sadly. There are not many mothers that would part with a boy so young; I am sure I couldn't, and I wonder how she can."

It was very natural for the two women of R—— to talk in this way;

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but Mrs. E——, with her heart full of love and gratitude, thought no thing too good to give to the Lord; and so, while he was yet but a child, she took him away to live with an old minister, and grow up under his training for the sacred office. She came to see him once in a while, and, every year brought him a new coat made with her own hands; but she never took him home again, for she said she had given him to the Lord for his whole life-time. The good woman afterward had five more children, three sons and two daughters, but at this time she gave away her only child.

So the boy lived with the old minister, and studied and waited upon him, and did chores about the house of God as a kind of sexton. He was not too proud to work for his board, or to wear the homespun coat which his good mother made for him. He seems to have slept in the church, and trimmed the lamps and taken care of things generally. One night, after he had gone to bed and the old minister had retired, he heard his name called; thinking that the old gentleman wanted something, he jumped up and ran to him, and asked what he wished.

"I want nothing," was the answer. "What are you here for so late?"

"I heard you call for me, sir."

"No, I didn't call you. Go to bed again."

The old man was just settling into another nap, when the boy came again, with a more earnest "What, sir? I am sure you called me this time."

"No," said he, rubbing open his old eyes, "I didn't call, you must have been dreaming. Go to bed again."

The boy obeyed, but soon he heard his name spoken so distinctly, that there could be no possible doubt about it; and away he bounded, the third time, to the bedside of the minister, and roused him with the old question.

"What, here again! What can ail the lad to-night? Is he crazy, or has he a fever, or what is the matter?"

"Nothing," said the lad earnestly, "but I heard my name called just as distinctly as ever I heard it in my life. I haven't been asleep this time; I was just as wide awake as I am now."

"Perhaps the Lord himself has been speaking to the child," mused the minister. "It must be; I can't account for it in any other way. Go to your room now, and if you hear your name again, answer as though it was the Lord, and tell Him you are ready to hear what He has to say,"

Back went the boy, full of wonder, for this was a new experience to him. He was not long left in doubt, for soon the same voice called his name as before, and he answered as the old gentleman had taught him. Then the voice delivered the message, and he was startled to hear that it was all against the old man and his family. But to understand it you must know something more about the family. The old minister was himself a good man, but his two sons were very wicked. Some people are fond of saying that ministers' sons are *always* worse than other boys. That is not true, for a gentleman once gathered the facts in a great number of families of New England, and

found that the sons of ministers were, on the whole, better than the sons of an equal number of men in other stations. The idea has gained currency partly because when a minister's son is wild, it is more noticed and talked of than if he were from some other family, and partly because many people dislike religion and dislike ministers, and are ready to believe bad things about their children. But there are some sad cases of this kind, and this was one. These sons were ministers too, but not because they loved the Lord, only because their father was. They were covetous vicious men, and they abused their sacred office to steal and make money, and practice the grossest wickedness; so that all the people became disgusted, and were in danger of giving up the service of the Lord's house entirely because of the conduct of these wicked young men.

It was partly the fault of their father: he had never had any family government. He was a mild, weak sort of a man, who gave his sons good advice, but, I presume, he never corrected them when they were boys; and now that he had grown old, the report of their evil doings grieved him. He talked to them quite seriously, but they had become too hardened and headstrong to listen. He ought to have had them deposed from the ministry because of their crimes, but he had not decision enough to do it, and appeared to love his sons more than the honor of God. A brother minister once came to see him and warn him that the judgments of God would overtake him, and that both his sons would die in one day, and that not one of his children, or children's children, should ever live to be old. But the warning was of no avail.

Now, it was on this matter that the Lord spoke to the astonished boy; to repeat the same warning, and to speak of the time as at hand for their punishment.

"His sons have made themselves vile, and he has known it and has not restrained them. I will judge his house for ever." It was a painful message for the boy to receive, or tell to his kind old friend. I presume he did not sleep any more that night, but he lay quietly till morning, and then got up and went about his usual work, hoping that he should not be asked what the Lord had told him.

But the old man's fears had been thoroughly awakened. "Why should the Lord speak to that child and not to me! There has never been an instance before since the world began of a Divine revelation to so young a child. I wonder what it was! Could it have been anything concerning me or my family?"

The boy evidently did not want to tell, and this increased his fears. So he solemnly commanded him to tell what it was. Then the boy faithfully repeated the whole message. The poor old man bowed his head meekly: "It is the Lord: let Him do what seemeth him good."

Soon the report went abroad over the whole nation, that the boy-minister had had a vision of the Lord. How glad his mother was then that her son had been so honored. How well paid for having given him to the Lord. When a pious mother now finds that her son has become a great and successful preacher, she feels that it is the highest honor he could receive. So Mrs. E—— felt, and I dare say the

women of R——, who had wondered how she could part with her only son, now envied her the glory of that son's fame.

Not long afterwards, the blow fell upon the guilty family. War broke out between their nation and an old enemy. They were defeated in the first battle, and lost four thousand men. They asked why it was, and concluded it was because the Lord did not help them. How should they get His aid the next time? There was a sacred chest in the nation that had been made many hundred years before, and was much reverenced by all the people. So they said: "we will have that carried into the next battle, and then we shall gain the victory, for the Lord will go with that."

The two sons went along with it as chaplains. But this time, the defeat was more disastrous than before. Thirty thousand men fell dead on the field—among them, the two ungodly young chaplains. The sacred chest was captured and carried away by the enemy.

The old minister had many misgivings about risking it upon the battle-field, and he took his seat near the gate of the city to learn the first news of the battle. Soon a messenger came dressed in mourning, and then all knew that there had been another defeat, and there was a great outburst of lamentation. The old man asked him the news, and the answer was: "Oh! there has been a dreadful slaughter of our troops; your two sons are dead; and the sacred chest is captured." On hearing of this loss of the precious chest, the old man, who was nearly a hundred years of age, and blind, fell right over backward and broke his neck and died. That same day the widow of one of the sons, hearing the sad news, died suddenly. So that nearly all the family were cut off together.

I wish all ministers and all other parents would learn to govern their children while they are young, and not allow them to grow up wicked, and come to some such sad end. It is cruel to boys and girls to let them have their own way, and afterwards go to ruin.

But the boy-minister still lived, and the Lord continued to speak to him and through him to the nation. Probably no other minister ever began to preach so young, or was so widely honored in his boyhood. Perhaps at some other time I may tell you what sort of a man he made, and some of the wonderful events of his long life.

Now you must find out who Mrs. E—— was: her husband's name: where they lived: her son's name: the old minister's name: where he lived: the names of his sons: the places where these battles were fought.

LAURENS.

INFANT TEACHING.—Let the first lesson of earth breathe the spirit of heaven, and when the high gifts of thought and speech are given to children, point them to Him who caused the sun to shine, the plant to grow, and the chiriping bird to be joyful in its nest. Teach them that they are loved by this great Being, that they may love him in return. Mingle the majesty of His goodness, with the elements of their thought.

You will be surprised to see how soon the lisping lip may learn communion with the Father of mercies.

MRS. SIGOURNEY.

SUNDAY SCHOOL CONVENTIONS.

THE time for the State and County Conventions is approaching, and it is of great importance that they should be so conducted, that they shall prove productive of the greatest possible amount of good. It is difficult to make a Sunday School Convention otherwise than profitable in some degree. If the mistakes of committees, and defective and almost useless statistics and long speeches, and men who have hobbies to ride could have spoiled Conventions, many of them would have been useless. But happily the good sense of such a body always rules in the long run.

We wish to suggest to those who get up topics for the Conventions, that they be made as concrete as possible. Let the subjects be definite. And not more than three fourths of the session of a Convention should be spent in discussing the duties of a superintendent. The majority of members of these Conventions are teachers.

A common error in Conventions is to spend the time drifting about on some generality of no consequence whatever, or in listening to pathetic anecdotes that accomplish nothing toward the result for which such a Convention is called. There are two objects, and two only that should be kept in view in such a Convention. One is the stimulating of the zeal of Sunday School workers, the other is the giving of instruction in methods of labor. To teach, to stimulate; that is all. A man who can do neither, should not take up the time of the Convention. It is wicked for men to talk for the sake of mere display at such a time. Let there be a profound conviction of the importance of concentrating attention on a few great leading thoughts. If a man wanders, ring him down, for if you let him wander, he will set somebody else wandering, and the whole Convention will presently be in the fog.

A five minutes rule, or a ten minutes rule, or a three minutes rule, if adopted, should be relentlessly enforced. Visitors from other States, and Sunday School men of distinction have no more right to trespass on the time of a Convention, than the most obscure member in it. Unless by special and spontaneous invitation of a Convention, no one should be allowed to go beyond the limit adopted.

In this view of the case it becomes very important to have for a presiding officer a man of promptness. Blessed is the Convention that has a president with decision enough to call any one to order, and suavity enough to do it pleasantly.

It is lamentable that so large a part of the time of our Sunday School gatherings is absorbed by statistics and discussions thereon. Statistics are excellent things when they are tolerably perfect, and in the hands of a man who knows how to make them significant. But in nine cases in ten they lack both of these elements. We could wish that the whole plan of attempting to gather such information were dropped, or put into a shape that would render it of some account.

There is another plague of Conventions that we must not omit. We refer to men of parliamentary gifts, men who want a ponderous

machinery of constitutional provisions for a body of straight forward people, men who will waste an afternoon splitting hairs on a point of order. Such men should, with all kindness, but with firmness and decision, be *put down*.

EDWARD EGGLESTON.

"BLESSED IS THE MAN WHOM THOU CHASTENEST."

O, Saviour, whose mercy, severe in its kindness,
Has chastened my wanderings and guided my way,
Adored be the power that illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy;
And still in displeasure Thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe,
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge Thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to Heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path, it was dark and uneven,
All rugged with rock and tangled with thorn.

I dreamed of celestial reward and renown,
I grasped at the triumph that blesses the brave,
I asked for the palm-branch, the robe, and the crown,
I asked,—and Thou show'dst me a cross and a grave.

Subdued and instructed, at length, to Thy will,
My hopes and my longings I fain would resign;
O, give me the heart that can wait and be still,
Nor know of a wish or a pleasure but Thine.

There are mansions exempted from sin and from woe.
But they stand in a region by mortals untrod;
There are rivers of joy, but they flow not below;
There is rest, but it dwells in the presence of God,

SIR RICHARD GRANT.

GOOD THOUGHTS FOR SUNDAY SCHOOL PEOPLE.

CHILDHOOD.—It was my privilege, not long since, to visit an extensive manufactory of the finest kind of porcelain, in one of our midland cities. I was first shown the crude materials; I saw them kneeded together in great circular cisterns as if by an unseen power, and then passed into the room where the potters pursued their craft. I watched "the potter work a work upon the wheels;" and as the white, moist clay grew beneath his skillful hand into forms of grace and beauty, I thought I had never yet seen so exquisite a type of perfect plasticity. I could now appreciate the cogent question of the apostle, "Hath not the potter power over the clay?" I had visited the city simply as a Sunday School teacher, and here was indeed a striking emblem of my work. Each child, I thought, that God places beneath my care, has a nature plastic and impressible as yonder clay, and, whether I will it or not, will bear the impression of my moulding hand, whether skillful or unsteady, whether put forth in earnest wisdom or in vague uncertainty.

Yonder vessels have different purposes to serve,—some to honor, and some to dishonor, according as the potter shall determine; but this for a few years, or at most a few centuries. And the vessels which I am called to fashion, they too, have their destinies; but their honor or their dishonor shall be unchanging and eternal. God grant that, like some of these material things, they may at length be deemed fit for a royal Master's use!

But earth yields no product that can truly typify the beauty of *our* material—a living soul; least of all, the soul of a young child. Child-life is, perhaps, the fairest picture upon which the eye of man can rest; the only picture in the world's vast gallery which he forbears to criticise. For childhood, the satirist has in his quiver no arrows, and in its presence the cynic forgets to sneer, and the misanthrope to scowl. As the ancients ever looked wistfully back on a golden age long passed away, so the adult delights to gaze on the bright visions of his early days, and sighs that they can return no more. In the society of childhood, manhood forgets its cares, and age its decrepitude. The painter strives to perpetuate its joyous scenes, and the poet to recall its sunny memories; while the humorist, as he strives to contemplate it with a mirthful smile, lets fall his pen, and drops a tear instead. Happy child!

W. H. GROSER.

BOYS AND GIRLS TOGETHER.—Have them all together, not boys and girls apart. Why not preserve the beautiful arrangement of the family? There is no reason for separation. By it we break the perfect chain of training. The energy of boys, their acute though slower inquiries into truths, should be met by the quicker perceptions and softened feelings of girls.

The boisterous spirit of the one will be modified by the natural

gentleness of the other, and the chances of good order will be much increased. Speaking of this reciprocal influence, Mrs. Davids remarks, with great force, "In proportion as this mysterious influence is withheld during childhood, *both sexes suffer*; coarseness, impurity, and mutual ill-treatment, mark and deface the character, while a mental sluggishness never to be subdued in after years, is more or less induced by the absence of so mighty, so beautiful a stimulus as that involuntarily exercised by boys on girls, and girls on boys: and in proportion as they are allowed freely to associate, taught and trained together, is the character refined, elevated, and strengthened."

In a large and well-ordered school in Northampton, this plan is carried out among the elder children, and the classes are taught indiscriminately by male and female teachers, and the system has, for some years, been attended with great success.

CHARLES REED.

TRAPS TO CATCH THE SUNSHINE.—Let the place be where you can secure *light and air*. It is of the utmost moment both for teacher and taught. Not less important is it that your place should be *cheerful*.

The hours of childhood are "golden and bright." Let those spent in the Infant Class be such. Let the eye be pleased. Childhood is, in a measure, free from anxiety, care, and sorrow. Let us not cast a shadow over it. The cheerfulness of the room adds much to the lightness of the heart; and school, to be a profitable place, must be a pleasant one. Knock out the brick; put in the ventilator; set traps to catch the sunshine.

CHARLES REED.

BUNYAN'S PICTORIAL TEACHING.—The immortal Bunyan has done more to justify and enforce this method of teaching than any man who ever lived, and in the inimitable allegory of the Pilgrim's Progress, he has at once instructed the young, and taught their teachers how to teach. This incomparable book has proved John Bunyan to be one of the greatest descriptive painters, being full of pictures of the most beautiful order. It is always a favorite with children, and needs no colored prints to recommend it to their notice, every sentence being a picture in itself.

Sunday School teachers may study with great advantage, both to themselves and their scholars, the simple and yet forcible style of the illustrious dreamer, and they will find that many of the scenes in his interesting book, will make admirable illustrations of Scripture truth. Christian at the wicket gate, will appropriately enforce the Saviour's direction, "Knock, and it shall be opened to you." Christian at the Interpreter's house, forcibly illustrates the necessity of Divine teaching; and Christian losing his roll, vividly depicts the evils which arise from a want of watchfulness, while nearly every stage in the progress of the Pilgrim, impressively illustrates the constant need which exists for the guidance of our Heavenly Father.

FOUNTAIN J. HARTLEY.

A Pointed Lesson.—A teacher was trying to show a little girl that she did not love God as she ought. The child could not see it, or would not admit it. The subject was apparently dropped, and suffered to fade from the memory of the child. After conversing with others on other points, asking here and there a question, the teacher again turned to the child. "Maria, how long has your father been gone?" "Seven months on Thursday." "Do you know the reason, now, why you mentioned the very day, Thursday?" "Yes; because he said he would try to be at home in just nine months to a day, that's one reason; and the other is, because it seems so long since he went." "Does he write often?" "He writes to mother every week, and to Sarah and me once every month. We have seven long letters of our own." "Do you know when to expect your letter?" "O, yes; the last Thursday in every month, and Sarah and I always run to the top of Janner's Hill, to watch the stage, and sometimes wait there an hour or two before we see it come in sight. And when it does come, then we hurry off to the Post Office, and hurry Mr. Meggs for the letter; and then run all the way home to have mother read it aloud. O, we are so glad!"

"I should think by what you say, that you are very fond of your father?" "Indeed, we are, Miss B., and when our father comes home, because he will come by the eastern stage and in the night, we are going to sit up till almost midnight to see him. It will be a great time among us all."

"Maria, I am glad to see that you love your father. He is worthy of your love. You have answered my questions very frankly. Will you answer me one more as frankly?" "Yes—I—will."

"Well, can you not now see that you do not love God? He writes letters to you in this book; you do not feel so eager to read them as you do those from your earthly father. He offers to meet and converse with you. Instead of staying up till midnight to meet Him, is it not a task for you to meet him in prayer at all? You say your father has been gone seven months, and you want him to come back.' God has been absent from you, my dear child, much longer; do you feel as anxious to have Him return, and to see his face? You, know too, that God is more worthy and deserving of love than any human father; has done and is doing thousands of times more for you, than any human being can. *Do* you love him accordingly? Do you now say, Maria, that you love God?"

"O, no, Miss B.," said the child, her eyes streaming with tears.

Rev. Dr. Todd.

The Use of Catechisms.—Still it may be said—do you discard catechisms? We agree with Todd, that even "catechisms may be made bewitchingly interesting," and his own lectures afford evidence of this. But the elementary classes are not the places for them. The catechisms in our schools has been abused; it has become the task and lesson-book rather than the text-book for oral instruction. We cannot conceive any possible objection to its introduction in the other

sections of the school, in advance of the Infant class, but it must be the text, and not the lesson.

CHARLES REED.

A SECRETARY IN A BIBLE CLASS.—It was customary in the class now under description, to have a separate secretary. He was not appointed by the superintendent, but chosen by the members themselves. It may be thought unnecessary by persons not practically conversant with young men's classes, to have a separate secretary for one class; and it is just possible that some will imagine it a little too presuming and consequential. But no; it is far otherwise. One material point in the philosophy of these classes is to make them as much unlike the junior sections as possible, so as to render the introduction into them an object of desire to the scholars. Another point is to make them attractive in the estimation of the scholars' companions out of the school,—young persons of the same age as themselves, who may be induced by their description and report, to ask the favor of joining the circle. A third point more important than either of the others, is to throw the responsibility of the maintenance of order, as well as the correct working of the class plans, upon the young people themselves. These points are attained more or less, by the appointment of a secretary. It gives the class a distinctive character. He becomes a medium of easy communication with new applicants; he keeps the class books—marks the names of the members present during the period of assembly—keeps an account of residences, and so on. He communicates with the school secretary—receives all papers, tickets, or messages from him, and if at any time there are collections going on for benevolent purposes, as will frequently be the case, he receives the money and keeps the amount. There are also collateral benefits from this appointment to the teacher himself; as for instance, it removes from his hands all the detail business of the class, and leaves him at liberty to attend to the mental exercises uninterruptedly—a matter of paramount consequence to a teacher who will take the trouble to give that attention to his duties. On the other hand, the young man himself will be more benefitted than the teacher. It is an observation which the writer has made, in his experience that to intrust a young man with the responsibilities in question, is to ensure his attachment to the class—his adoption of the religion inculcated in it—and most likely his identification with the Church of Christ. If he were light minded before, he sobers down with office. If incredulous or inclined to hesitate, his position can scarcely fail to impose on him some seriousness of demeanor, if it do not issue in ultimate decision of character.

It may be added, that with a little experience in his office he learns to act the part of the teacher, and gets familiar with his plans; so that should sickness or absence from home deprive the class of the usual instruction, he can take his place—an arrangement to be preferred to the introduction of a stranger, who must necessarily be ignorant of the ordinary proceedings of the class.

W. S. BLACKET.

The Second Year with Jesus.

Selections from the Parables, Conversations, and Discourses of Jesus.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

LESSON XIV.

The Barren Fig Tree.

Lesson: *Luke* xiii: 6–9. Home Reading: *Matt.* xxi: 18–20, *Jeremiah* xxiv, *Luke* xiii: 1–6. Golden Text: *Matt.* iii: 10.

NOTES.

Connection.—Some of those whom our Lord was addressing called his attention to the news of the death of certain Gallileans, who were slain by Pilate while they were bringing sacrifices to the altar in the outer court of the Temple, This outrage probably took place during a disturbance in the streets of Jerusalem—Mr. Greswell supposes during the sedition of Barabbas. The Jews, like the friends of Job, thought that the sufferers from any calamity were great sinners. Christ teaches us that though suffering comes from the sin of the human race, yet God does not ordinarily mete out rewards and punishments to individuals in this world. They despised the Gallileans, but our Lord calls their attention to the falling of the tower of Siloam on

Jews, and predicts that in a similar manner to that of these two calamities, by the sword and in the destruction of their city, shall the entire Jewish nation perish, unless they repent. He then adds the parable as further enforcing his denunciation.

THE PARABLE.—There is a considerable difference among expositors. We shall give what we think the correct explanation, without concerning ourselves about the controversies. *A certain man*—God, —*had a fig tree.* Trench remarks that the fig tree is not only meant to apply to the Jewish nation generally, but to individuals, as the wedding garment was meant to have a personal application.... *Vineyard*, in this parable, the world, in which the Jewish people were planted....*Three years;* it was about the close of the third year of our Lord's ministry. Some understand the three years to refer to the Mosaic and prophetic preaching, and the personal mission of our Lord; and the additional year granted to the barren fig tree to be the time intervening between our Lord's death and the destruction of Jerusalem....*And find none;* see the forcible expression in Matthew, (Passages for Home Reading, above) "Nothing but leaves."....*Cut it down;* this corresponds with the declaration of John the Baptist....*Dresser of the vineyard;* generally supposed to be our Lord, and we think correctly, though Trench applies it to the Holy Ghost....*Why cumbereth it the ground;* taking up room that might be better employed, and exhausting the soil ...The intercession of the vine-dresser, the extension of time granted, exhibit the long-suffering of God; as the inevitable fate of the tree, if fruitless, shows His final severity toward the impenitent.

ILLUSTRATIONS.—Dr. A. Clarke cites from *Geonika*, directions for making a tree fruitful, in which just such a colloquy is *acted out* at the foot of the tree, and a little bean-straw manure scattered about the roots. He also quotes after Michaelis, from Ibu Alvardi, a similar direction, in which the owner of the tree is told to strike the tree with the back of his axe, &c., the superstition evidently being that the threat caused the fertility. Perhaps our Lord referred to some such custom.

APPLICATION.—The parable is not to be understood as applying solely to the Jewish people. It is rather a general statement of the truth involved. The lessons are, 1. God expects fruit of us. 2. God is long-suffering, but, 3. Is severe in his final punishment of the impenitent.

SUGGESTIONS TO TEACHERS.

Study carefully in Bible Dictionaries, &c., the descriptions of the ancient vineyards, and the growth of the fig tree. Describe vividly a fig tree in a vineyard, the coming of the owner, the fair showing of leaves, his disappointment, his indignation, the intercession of the vine-dresser, &c. Then draw the application from your pupils. Bible Class Teachers will dwell rather more on the Jewish application of the parable, but the personal application is, after all, the most important.

Blackboard Exercises.—Write on your board "Nothing but leaves."

(*Matt.* XXI: 19.) Then draw some lessons on the sin of unfruitfulness. If you can also draw a tree, so much the better.

ILLUSTRATION.

THE VINE AND THE REED.—The vine one day complained to heaven, with tears, of the severity of its destiny. It envied the condition of the reed. "I am planted," it said, "amidst parched rocks, and am obliged to produce fruits full of juice. Whereas, in the valley, the reed, which bears nothing but dry shag, grows at its ease by the brink of the waters." A voice from heaven answered: "Complain not, O vine, of thy lot. Autumn is coming on, when the reed will perish without honor, on the borders of the marshes; but the rain will go in quest of thee in the mountains, and thy juices shall cheer the heart of man."

LESSON XV.

THE LOST SHEEP AND THE LOST PIECE OF MONEY.

LESSON: *Luke* XV: 1–10. HOME READING: *Matt.* IX: 10–13, *Matt.* XVIII: 11–14. GOLDEN TEXT: *Luke* XIX: 10.

NOTES.

CONTEXT.—The occasion of the three beautiful parables in this chapter was the coming of the publicans and sinners to hear the Lord Jesus. Our Saviour received them kindly, and associated with them freely. This was an offence to the Pharisees and Scribes, and Christ spoke these parables in self-defence; but, as usual in such cases, he goes far beyond a justification of his course, and unfolds the richest truths of his gospel....The three parables belong together, the two now under consideration more particularly.

FIRST PARABLE.—In the parable of the Lost Sheep, the sinner, according to Bengel, is a stupid sinner, one who sins foolishly, not knowing what he does, while in the second parable it is a sinner who is "utterly ignorant of himself," in that of the Prodigal it is a sinner who knows God as a Father, and acts freely. The Good Shepherd is Christ. The wilderness is a place of pasture, where shepherds drove their flocks for grass; but was also uninhabited, dreary, and dangerous. It symbolizes the world, in which the sinner is lost. Christ's work as a Shepherd is predicted in *Ezek.* XXXIV: 6–31, which see.... *Until he find it;* Christ does not stop for the sorrow and toil of his life, but goes on until the work is done. (Trench.) *Layeth it on his shoulders;* "No blows are given to the straying—no hard words—mercy to the lost one—and joy within Himself,—are the Shepherd's feelings; the Sheep is weary with long wanderings,—He gives it rest." (Alford.) ....*The just persons* are supposed by some to be the legally righteous, &c. But the force of the text is destroyed by such a supposition. They are perhaps those who have not sinned in that flagrant manner, who have sinned and repented, doubtless, but who have, from the period of accountability, *intended* to adhere to the flock of Christ. They have wandered but have not lost themselves. The intent of the

parable is to present the eagerness of Christ's seeking and His joy at finding a lost sinner.

SECOND PARABLE.—In this, the same general truth is presented as in the preceding. But here it is the Holy Spirit that seeks, typified by the Woman. The house is understood by the best interpreters to be the Church; the Woman, the Holy Spirit, who, "lighting the candle of the Lord, searching every corner and sweeping every unseen place, *finds out* the sinner,"—says Alford, and further on he compares the sweeping to the work of the Spirit in the Church; the preaching, the word read, &c....The ministering spirits that are in the earth, rejoice when a sinner is found.

SUGGESTIONS TO TEACHERS.

Method.—Three beautiful pictures may be drawn from a class by a skilful questioner, to represent the first parable. 1. The Lost Sheep. 2. The Shepherd Seeking. 3. The Sheep Found. The second parable should likewise be given pictorially, thus: 1. The Money Sought. 2. The Money Found. The first will exhibit the woman with lighted candle and broom, seeking; the second, rejoicing with her neighbors.

Lessons.—Draw from the class by questions, and impress by repetitions, the following thoughts: 1. The Sinner Lost. 2. The Saviour Seeking. 3. The Sinner Found. (*In the arms of Jesus.*—if you are teaching a small class.) 4. The joy in heaven. 5. The value of a soul—(sought by Christ and the Holy Spirits, rejoiced over by the Angels.)

ILLUSTRATIONS.

WILL JESUS SAVE ME?—Some time ago, on visiting a hospital, I saw a young man in the last stage of consumption, and I asked him if he was prepared for death. He looked at me with great earnestness as I spoke of the all-sufficiency of Jesus, but he remained silent.

Two days after, on entering, he grasped my hand, and with tears exclaimed, "*I am lost! I am lost!*"

I had much satisfaction in directing him to that Saviour who came to seek and to save the lost; and on leaving I gave him "Come to Jesus."

The next morning when I went to see him, he was taking breakfast; but so anxious was he for the bread of life, that he made the nurse remove it that he might listen to me; and I shall never forget his earnest look when he said, "Will Jesus save *me?* I am such a great sinner." Suitable direction was given him, and the truth that saves the soul was fully brought before him.

Next morning I observed a great change in the expression of his countenance, and I asked him if he thought Jesus could save such a sinner as he was, "He *has* saved me," was his immediate reply. He wished to know more of Christ, and he maintained the beginning of his confidence steadfast to the end. One day, on speaking to him of Jesus as the foundation, he quickly caught the idea, and said, "*I see; I see; I must rest upon the rock.*"

When reminded that he had been a great sinner, he said he had, but he had found Christ a great Saviour; and he appeared to have

such a view of the work of Christ, that the sinner was lost in the glory of the Saviour.

The next day he went, we hope, to the land of everlasting light.

CHRIST SEEKING ADMISSION INTO THE HEART.—In Holman Hunt's picture, "The Light of the World," is represented an august person standing with a lamp in his hands under a midnight sky, on the outside of a walled enclosure, the entrance gate of which is barred. He stands as one who has knocked over and over and over again, and received no answer; and you observe that the wild vine and bramble have grown over the gate, showing how long and resolutely it has been closed. So Christ stands outside the temple of our hearts, willing to enter and consecrate them, if we will but open the door.

SELF-SACRIFICE.—Two fishermen, a few years ago, were mending their nets on board their vessel on one of the lakes in the interior of Argylshire, at a considerable distance from the shore, when a sudden squall upset their boat. One of them could not swim, and the only oar which floated was caught by him that could swim. His sinking companion cried, "Ah, my poor wife and children, they must starve now!" "Save yourself, I will risk my life for their sakes!" said the other, thrusting the oar beneath the arms of the drowning man. He committed himself instantly to the deep, in danger of perishing for the safety of his companion. That moment the boat struck the bottom, and started the other oar by their side, and thus both were enabled to keep afloat till they were picked up.

LESSON XVI.

THE PRODIGAL SON.—FIRST PART.

LESSON: *Luke* XV: 11–19. HOME READING: *Ecclesiastes* II: 1–11
GOLDEN TEXT: *Prov.* XIII: 15, last clause.

NOTES.

If the Shepherd in the parable of the Lost Sheep represents the Son of God, and the Woman in the parable of the Lost Piece of Money represents the Holy Spirit in the Church, there can be no doubt but that in this we have God the Father presented to us. This parable, Stier justly calls "the crown and pearl of all His parables." Without going into controversy, we may say that there are many good reasons for affirming that the Jews and Gentiles are *not* primarily intended by the elder and younger brother. The elder brother represents the Pharisee, who served God according to the law—worked in the field, for there were many sincere people among them, though they were sadly incapable of appreciating the mercy of God revealed in the gospel. The younger brother represents the publicans and sinners, who are likewise Jews, belonging to God's chosen family.

THE PRODIGAL'S SIN. *The portion of goods that falleth to me*; two thirds belonged to the elder son according to Jewish law. (Bloomfield.) .. .*Not many days after;* the gradual alienation of the soul from God is supposed to be intended. The sin of the Prodigal was the desire

to set up for himself. What a forcible image of man's sin in his determination to be free from the restraints of God's government.....*A far country;* "the far country," says Augustine, "is forgetfulness of God." The young man desired to be entirely away from all the restraints of home association, as the sinner wishes to throw off all remembrance of those things that would embarrass him on his downward course.....*Wasted his substance;* the sinner who wastes life, health, and property in the service of Satan, wastes the portion given him by God. The father might have compelled the son to remain at home. God might intervene to prevent the sinner from proceeding in his evil designs. But by the consequences of his sin he is to learn its evil nature.

His Misery. "He began to be in want." But he does not yet repent. He attaches himself to a citizen of the country. How much better for him to have gone home! Alas! how long our pride keeps us from God!....*to feed swine;* peculiarly degrading to a Jew. The Egyptians would not admit a swineherd to a temple....*the husks;* the fruit of the carob tree, of which only the husks were eaten. They are still used in feeding swine. He would have "filled his belly," he recognizes the fact that they could not satisfy his hunger. There is nothing in this world on which the soul can satisfy itself. "None but God can satisfy an immortal soul." (Trench.)

His Repentance. *I will arise and go to my father.* Blessed resolution! Truly he had come to himself. For sin is insanity. Notice his humility also; "Make me as one of thy hired servants."

SUGGESTIONS TO TEACHERS.

Method. Pictorial. 1. *His Departure.* Call attention to his joy at being released from restraint. 2. *His Riotous Living.* Notice his security. 3. *His Wretched State.* Feeding swine—suffering hunger. 4. *His Repentance.*

Applications. 1. Danger of wishing to be free from God's restraints. 2. Sin brings misery. 3. Service of the devil infinitely worse than the humblest service of God. (The Prodigal feeding swine contrasted with the hired servants of the Father.) 4. Let the sorrows of a sinful life bring us back to our Father.

ILLUSTRATION.

The World Unsatisfying.—It is recorded in Colton's "Lacon," that John Maddocks and Henry Quin, Esquires, the former in the clear, unincumbered possession of £6,000 per annum, and both in full possession of health as well as competence, destroyed themselves for no other reason but because they were tired of the unvaried repetitions and insipid amusements of life.

A similar instance is related in the Memoirs of Lord Peterborough. A young nobleman, blessed with health, riches, and a cultivated mind, terminated his own life because he was weary of existence!

LESSON XVII.

THE PRODIGAL SON.—SECOND PART.

LESSON: *Luke* XV: 20–32. HOME READING: *Matt.* XI: 27–31. GOLDEN TEXT: *John* VI: 37 (last clause.)

NOTES.

The last lesson brought us to the Prodigal's resolution to arise and go to his Father. A resolution produced by the very misery brought upon him as a consequence of his sin. He left the pleasant home for the cruel bondage to sin, and the bitterness of that bondage makes him long, not only for his old place as a son, but even for the inferior one of a hired servant. He does not postpone the execution of his good resolution, but immediately sets out.

His father meets him while yet a long way off. God adapts himself to the weakness of the returning sinner. "Who can say whether *this itself is not a seeking?* whether his courage would have held out to the meeting?" (Alford.) There may be many things defective in the state of mind of the returning sinner, but the Father's loving kindness meets him a "great way off." But, though already assured of his forgiveness, he abates nothing of the penitent confession he had resolved to make. God's kindness ought to increase the sorrow of the sinner that he sinned against a Father so full of tenderness and mercy.... His father's kindness cuts off the proposition to become a hired servant. The truer our perception of God's loving-kindness, the more trustful will we become.

The kiss is a seal of pardon. The robe and the ring were signs of freedom and honor. Shoes were not worn by slaves. The robe perhaps also represents the true righteousness with which God clothes the sinner when He takes away the rags of his guilt.

The most difficult part of the parable is the last. Commentators have spent much time in the discussion of the question: Who is the elder brother? We think the context evidently shows that he represents the Scribes and Pharisees. For though not by any means up to the Christian standard of piety, many of them were exemplary in many respects. They were not as affectionate and humble as they should have been in their intercourse with the Father, but they had never thrown off His robe and wandered away into the far off country of "forgetfulness of God."

We have not space to notice the many fine points in the parable. The churlishness of the elder brother, the matter of fact way in which the servant says that the brother has returned "safe and sound." In a rhetorical point of view, there is no finer composition in the world than that of the Prodigal Son.

We cannot forbear cautioning Sunday School Teachers against allowing themselves to be diverted from the great and vital truths of a lesson by curious and trifling questions. Mimpriss, in his valuable

"Treasury Harmony," occupies himself in proving that the Prodigal Son is the tribe of Ephraim. and that the tribe of Ephraim is the English nation! This in a work meant for Sunday School Teachers!

SUGGESTIONS TO TEACHERS.

This lesson is eminently pictorial and dramatic, and Sabbath School Teachers will hardly need suggestions as to the details of a pictorial lesson. There are more practical truths taught in this lesson than it would be wise to bring out at once. Take a few of the leading thoughts adapted to your class, and endeavor to impress them strongly on their memories. As for instance, 1. Return to God *immediately.* 2. God is willing to meet us a long way off. 3. The joy in heaven over the returning sinner.

ILLUSTRATIONS.

DIVINE FORGIVENESS.—*The Return of the Wanderer.*—A kind Christian man, who had realized in his own heart the forgiving love of God through simply believing God's word, and who, because he was forgiven, loved much, found in one of his visits of mercy a young female, about twenty years of age, living in sin, and wretched beyond all description. He soon learned her history. She had left her home some months before, had fallen into sin, and ever since had been sinking lower and lower in guilt. "Oh," she exclaimed, with bitter grief, "that I were at home once more! but my father will not receive me; I am sure that he will not: he cannot love me *now;* he will never forgive me; I am confident he must always hate and despise me; I have lost his affection for ever." "Have you ever tried him?" inquired this Christian friend. "No, I dare not." "Does your father know where you are?" "No, I have never written to him since I left home." "Then I will write to him at once." "It is of no use, sir; no use." "Well, we shall see about that; we can but try." A letter was according written, and well prayed over. By return of post, such an answer came back as made the good man rejoice, and the wanderer weep abundantly. "*Immediate*" was written large on the outside, and the substance of the epistle was, "ready to forgive." "This," said the father, "is what I have been earnestly praying for; I have longed to know where my wanderer was, and yearned to hear that she was willing to return. Let her come back at once; I will forgive all, and love her still." Now observe that the readiness of this father to forgive his child and to receive her again was a *fact before* the letter was written—a *fact* all the time she thought so hardly of her father, and judged his heart by her own deservings.—*Sunday at Home.*

QUESTIONS ON LESSON No. XIV.—April 7th.

THE BARREN FIG TREE.

SCRIPTURE LESSON to be committed to memory: *Luke* XIII: 6–9.
HOME READING: *Matt.* XXI: 18–20, *Jeremiah* XXIV, *Luke* XIII: 1–6.

GOLDEN TEXT.

And now also the axe is laid unto the root of the trees: therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire.—*Matt.* III: 10.

CENTRAL THOUGHT.

God is long-suffering, but will finally destroy those who do not bring forth the good fruit of a holy life.

ANALYSIS.

I. THE OWNER OF THE VINEYARD is God.

II. THE VINE-DRESSER is our Lord Jesus Christ.

III. THE VINEYARD is the world: the FIG TREE is every one who neglects to bring forth fruit unto God; and particularly, in the time of Christ, the Jews.

TOPICAL ANALYSIS.—1. Our unfruitfulness. 2. Christ's intercession. 3. God's long-suffering. 4. The punishment of the unfruitful.

GENERAL QUESTIONS.

Can you repeat the Lesson and Golden Text? Have you read the passages for Home Reading? Give some account of the conversation that gave rise to this parable.—*Verse* 1–6.

ANALYTICAL QUESTIONS.

I. Who is intended by the certain man that had a vineyard?

II. Who is the vine-dresser? What did he ask might be done for the tree?

III. What is intended by the vineyard? What is meant by the fig-tree?

TOPICAL QUESTIONS.—1. For whom ought we to bear fruit? What did Christ find on the barren fig-tree?—*Matt.* XXI: 19. Who are like this tree? (Those who appear to be Christians but are not.) 2. Does Christ pray for us?—*Heb.* VII: 25. 3. Why is it that all sinners are not at once cut off? 4. What shall be done with those trees that after all bring forth no fruit? What is meant by the digging about the tree, &c.?

CONCLUDING QUESTIONS.

Are you fruitful? Have you disappointed God? May you not now be living out the year allotted to you through Christ's intercession? Is not God even now bringing good influences to bear on your heart, in order that you may bring forth fruit? Will you disappoint Him and continue to cumber the ground?

QUESTIONS ON LESSON No. XV.—April 14th.

THE LOST SHEEP, AND THE LOST PIECE OF MONEY.

SCRIPTURE LESSON to be committed to memory: *Luke* XV: 1–10.
HOME READING: *Matt.* IX: 10–13, *Matt.* XVIII: 11–14.

GOLDEN TEXT.

For the Son of Man is come to seek and to save that which was lost.—*Luke* XIX: 10.

CENTRAL THOUGHT.

The love of God seeks the lost sinner and rejoices over him when he is found.

ANALYSIS.

I. THE SHEPHERD is Christ: the WOMAN probably represents the spirit of God in the Church, or the Church itself.

II. THE LOST SHEEP and the LOST PIECE OF MONEY represent the lost sinner.

III. THE FINDING of the sheep and the money represent the happy recovery of the sinner through the grace of our Lord Jesus Christ that seeks him.

GENERAL QUESTIONS.

Have you read the passages for Home Reading? Will you repeat the lesson? Repeat the Golden Text. What is the Central Thought in your own words?

ANALYTICAL QUESTIONS.

I. Who is the Shepherd? What kind of a Shepherd is Christ? What is said of sheep in the fifty-third chapter of Isaiah? Who is meant by the Woman? What is meant by the candle that she lit?—See Psalms CXIX: 105. Does the sinner seek God first, or does God seek him first? How does God seek you?

II. What is meant by the lost sheep? What by the lost piece of money? In what sense are sinners lost?

III. What is the feeling of the shepherd when he recovers the sheep? How does the woman feel when she finds the lost piece of money? What is the feeling of Christ and the angels when a soul is recovered from sin?

CONCLUDING QUESTIONS.

Are you lost? Did Jesus come to seek *you* and to save *you*? Will you allow him to save you? Will you make the angels glad by repenting of your sins?

QUESTIONS ON LESSON No. XVI.—April 21st.

THE PRODIGAL SON.—FIRST PART.

SCRIPTURE LESSON to be committed to memory: *Luke* XV: 11–19.
HOME READING: *Ecclesiastes* II: 1–11.

GOLDEN TEXT.

The way of transgressors is hard.—*Prov.* XIII: 15.

CENTRAL THOUGHT.

Sin produces misery, and that misery may be the means of bringing the sinner to repentance.

ANALYSIS.

I. The FATHER represents God; the ELDER BROTHER, the Scribes and Pharisees and those who, like them, have a sort of legal righteousness; the YOUNGER BROTHER, all those who, like the publicans and sinners in the days of Christ, have been wicked, but repent and return to God.

II. The GOING AWAY of the younger son represents the sinner's transgression; his poverty and hunger, the sinner's misery; and his resolution to return, the sinner's repentance.

GENERAL QUESTIONS,

Is this parable like that of the Lost Sheep and that of the Lost Piece of Money? How is it like it? What do they all represent? Can you repeat the Lesson? Give the Golden Text. Give the Central Thought in your own words.

ANALYTICAL QUESTIONS.

I. Who is meant by the "certain man" in the parable? Who by the elder brother? Who are represented by the younger brother?

II. What did the younger brother ask for? Had he any right to it? Have we any right to waste God's gifts? Where did he go? What did he do? What happened to him then? To whom did he join himself? What work was he set at? What is said of his hunger? What caused his misery? What did he resolve to do? What did he intend to say to his father? Is the service of sin better than the service of God? If God sends afflictions on us in consequence of our sins, what effect should they have on us?

CONCLUDING QUESTIONS.

Have you wandered from God? If you have not already suffered for your sin, will it not bring misery upon you? Will you arise and go to your Heavenly Father?

QUESTIONS ON LESSON No. XVII.—April 28th.

THE PRODIGAL SON.—SECOND PART.

SCRIPTURE LESSON to be committed to memory: *Luke* XV: 20–32. HOME READING: *Matt.* XI: 27–30.

GOLDEN TEXT.

Him that cometn to me I will in no wise cast out.—*John* VI: 37.

CENTRAL THOUGHT.

That there is joy in heaven over the repentance of the worst of sinners.

ANALYSIS.—(See preceding lesson.)

I. The RETURN of the PRODIGAL represents the sinner's return to God.

II. The PRODIGAL'S RECEPTION represents the freedom with which God pardons and receives the sinner who sincerely and humbly returns to Him.

III. The COMPLAINT of the ELDER BROTHER is intended to rebuke the selfishness of the Scribes and Pharisees who murmured at Christ's reception of the publicans and sinners.

GENERAL QUESTIONS.

Have you read the passage for Home Reading? Can you repeat the Golden Text? Give the Central Thought in your own words. Repeat the Lesson.

ANALYTICAL QUESTIONS.

I. When the prodigal had made up his mind to return to his father, what did he do? What did he say? What does he represent?

II. How did his father receive him? Did he make him a servant? What did he do? How will God treat us if we repent of our sins and come back to Him? What did the father have put on him? What preparation did he make for a feast? What is meant by "this, my son, was dead and is alive"? *Eph.* II: 1–5–6.

III. What did the elder brother say? What caused him to say it? How should he have felt? What do you think of his conduct? How should we treat a wicked man who repents?

CONCLUDING QUESTIONS.

Have you wandered from God? Do you know that God desires you to return to Him? Did you ever think how glad your Heavenly Father would be if you should return to Him? Will you make God and the Holy Angels glad, by returning to your "father's house" to-day?

Items and Intelligence.

Foreign.

We present in this number a letter from Pastor Cook of Nimes, France. The Sunday School Convention during the Exposition will be a very interesting feature to Sunday School people.

Home.

We learn, at present writing, that a grand Union Institute is to be held in New York on the evening of the week beginning with March 18th. Rev. J. H. Vincent will take charge. The list of lecturers and teachers comprises such names as those of Rev. Dr. S. H. Tyng, R. G. Pardee, Ralph Wells, John S. Hart, A. A. Smith, Dr. Gause, and others.

The Chicago Sunday School Union have in rehearsal a grand Sabbath School Concert, to be participated in by about one thousand children, selected from the different Schools of the city. It will be given in Crosby's Opera House, about the 18th of April.

The Methodist Normal College, at 200 Mulberry Street, New York, is, we learn, succeeding finely.

A School for the news-boys has been started under the auspices of the Chicago Sunday School Union, in the old Board of Trade Hall, It bids fair to be a grand success. It is a shame to the Christian philanthrophy of Chicago that nothing of this kind has been done before, and we sincerely hope the Union will be sustained in its noble work in this direction.

A new School, principally of Welsh children, has been organized at the Rolling Mills, in Bridgeport, through the efforts of Mr. E. S. Skinner, President of the Chicago Sunday School Union, and others.

Rev. S. G. Lathrop has accepted the Superintendency of the New Mission and Sunday School Union of the Methodist Episcopal Church in Chicago, and is pushing matters vigorously. We understand they have in contemplation the erection of two New Mission chapels immediately, one in the Northwestern part of the city, near the Rolling Mills, and another somewhere on Halsted Street, to accommodate the vigorous young mission school founded not long since by Mr. Kean, and which already numbers two hundred and fifty scholars, though meeting in a ball room over a saloon.

A beautiful Baptist chapel was recently opened at the Union Stock Yards.

The Second Baptist Church of Chicago are making arrangements to occupy the large and promising field on the west side, between Halsted street and the river and between Randolph Street and Harrison.

The Centenary Methodist Church, we believe, have recently planted a New Mission school, on Randolph Street.

It will be seen by the items above that Chicago is awake to the Mission Sunday

School work as it has never been before. It will truly deserve its fame as the "city of Mission Sunday Schools."

A Union Institute will be held in Utica, N.Y., in April.

An Institute was called at Marshall, Michigan, March 7th and 8th, to be conducted by the editor of this Magazine, but in consequence of our illness, the appointment was filled by Dr. C. R. Blackall. It was very interesting and profitable.

Rev. E. W. Rice, of Milwaukee, Agent American Sunday School Union, has been engaged in attending Institutes in Minnesota this winter. We notice, among others, one at Northfield, February 19th and 20th, and one at Rochester, February 26th. 27th, and 28th.

A Sabbath School re-union was held recently at Batesville, Arkansas.

In Mr. Parton's article on Chicago, in the March number of the *Atlantic*, occurs this statement: "There is one Mission Sunday School there which gathers, every Sunday afternoon, a thousand poor, neglected children, into apartments replete with all the best modern apparatus for instruction, and full of pleasing objects." We beg your pardon, good Mr. Parton, there are at least three, and we believe, four schools that gather more than a thousand children into such rooms.

County Sunday School Conventions:—Rev. Hardin Wallace, Agt. Ill. State S. S. Convention, writes us that County Conventions will meet as follows:—

Edwards County,	Albion,	April	1st,
White "	Carmi,	"	8th,
Williamson "	Marion,	"	30th.

Rev. W. B. Truax furnishes the following additional appointments:—

White County,	Carmi,	March 31st and April 1st,
Hamilton "	McLeansboro,	April 8th,
Edwards "	Albion	" 15th,
Wabash "	Mt. Carmel,	" 22d,
Clay "	Flora,	" 25th,
Vigo "	Terre Haute, Ind.,	March 26th.

Editor's Table.

The State Conventions.—The Indiana Convention meets this year at Lafayette, and we sincerely hope it may be brought into the "chain." But we frankly say that it cannot be done if the Indiana people insist on having theirs on the fourth of June as now contemplated. If that convention can be called for the last week in May, there might be some hope of getting the six northwestern States into a "chain."

Answers to Geographical Scripture Questions in March Number.—We have received answers from Miss Hattie R. Hoagland, Henry, Ill., Mrs. E. W. M. Aten, Brooklyn, N. Y., and J. D. Eaton, Beloit, Wis.

1. Tadmor. 2. Hor. 3. Euphrates. 4. Laodicea. 5. Ophir. 6. Ramah. 7. Damascus. 8. Olivet. 9. Rephidim. 10. Ulai. 11. Rameses. 12. Italy. 13. Gath. 14. Horeb. 15. Tarsus. 16. Eden. 17. Oreb 18. Uz. 19. Sodom. 20. Nod. 21. Ephesus. 22. Sarepta. 23. Sychar. *The Lord our Righteousness*, is the sentence spelled by the initial letters. Two errors occurred in printing it. The 9th question should have been the 10th, and *vice versa*.

EMINENT SUNDAY SCHOOL LABORERS.—Some people have an idea that the work of the Sabbath School is entirely beneath the attention of men of brains. As if the world had any greater work. Is there any work in which consecrated ability can do more for the world than here at the very fountain of influence? Is there any work with a loftier aim than this? Is there any work where great abilities are more needed than in this?

There are many hobbyists who bring the Sunday School work into disrepute. They are people who have happened to get an idea of the importance of some one of the Sunday School reforms now in vogue, and who, without a single practical thought, or any successful experience, seek a little cheap notority in riding their hobby at all the conventions. Sometimes that hobby is an "Object Lesson," without one of the good qualities of the Object Lesson proper, Sometimes it is Sacred Geography, taught without any recognition of the fact that Sacred Geography is only a means to an end. There is one simple test that should be applied to all such specialists. What have you done? Did you ever teach a more than usually successful Sabbath School Class? Have you been a Superintendent, aud if so, did your school flourish under the application of the plans you now present? Have your plans brought forth fruit in the conversion of souls?

But the leading advocates of the improved methods in Sunday School work in this country are all men of more than usual ability. We need not name Ralph Wells, and Pardee, and Vincent, and Dr. Tyng, and Dr. John S. Hart, and Dr. Wise, and Dr. Todd. We need not name our own western men, who have made the Sunday School such a power in our northwestern cities. Among so many it is dangerous to begin to mention names. There are no more clear-headed men in Chicago than those business men who carry forward this grand Mission School movement, than those who conduct our prosperous Church Schools. And this is true of Sunday School men as a class. As a general rule, the best talent of the Church is in the Sunday School work. And those ministers and those laymen who are not actively engaged in this work in some form or other are out of the current of God's providence, and out of the greatest movement of modern times. The religious culture of the young demands the best talent of the Church.

STEPS IN ADVANCE.—There are some steps in advance that the Sabbath School work should take this year. The Institute work is now on a good basis. It only needs extension, It has been a grand step forward. But there are some other steps to be taken. There are things of very first importance that are too much neglected.

1. The conversion of Sunday School children. They should be converted young. They may be brought to Christ very easily. All observation shows how open a child's mind is to religious impression. The great question is—How shall we awaken the Sunday School teacher to the need, and the certain success of steady, prayerful, persistent effort for their conversion.

2. The necessity for some organization in the schools calculated to give converted children spiritual care and culture, and to direct their efforts toward the conversion of their companions, thus giving them a habit of Christian labor, and rendering them available in promoting the work of Christ.

3. The provision of social attractions for young people in connection with the Sunday School, that the developement of their social nature may be under the care of the school rather than away from it.

THE MISSION SCHOOL WORK.—There is no more inviting field for the Christian and philanthropist than that of the Mission Sunday School. A great work

has been done, but it is as nothing to the work yet to be done. In all our Northwestern cities there are large numbers of children, perfectly accessible, that have not yet been reached. Take Chicago for an example. We have schools that count their scholars by hundreds, some that exceed a thousand. But we have no mission school, except the new Newsboys' School, in the heart of the city. There are other fields yet unoccupied, and nearly one half of the children in the city are out of Sabbath School. New schools are springing up on all hands, but there are yet no signs of Sunday School laborers having reached the limits of the field. There are yet many standing idle who ought to engage in this great work.

In St. Louis the case is even worse, and, indeed, we believe there is no city in the United States where the mission work is carried forward so vigorously as it is here. There is every opportunity yet for enterprising Sunday School laborers in this, the best field of all.

A New System of Instruction.

We have so many enquiries in regard to the system of instruction adopted in the Teacher, that we present a more detailed explanation.

The Teacher presents each month a lesson for each Sabbath. The peculiar features of these lessons that have caused them to be received with such marked favor, are as follows:

1. *Notes*, explaining and illustrating the lesson—condensed—drawn from the best sources—embracing only what a Sunday School Teacher wants.

2. *Suggestions to Teachers*, as to the manner of giving the lesson most effectively, are furnished at the close of these notes. The suggestions embrace the use of objects, the Superintendent's black board exercises, the adaptation of the lesson to the Infant Class, and hints to Bible Class Teachers where they are necessary.

3. *The Question Paper.*—Four pages of the Teacher are devoted to the Question Paper, consisting of a Scripture Lesson, to be committed to memory, a Golden Text, a Central Thought, an Analysis of the Lesson, and, when needed, an Explanatory Note. This is followed by Questions on the Lesson intended as a guide to the Pupil in learning the lesson, and a help to the Teacher giving it. Each Question Paper contains a lesson for each Sabbath in the month.

The Question Paper is issued separately for the use of scholars, so that while the Teacher has the Notes and Question Paper in the Sunday School Teacher, the pupil has only the Question Paper.

Every Sunday School Teacher should constantly keep in mind the following

Method in a Nutshell.

Objects.—There are *three* principal objects to be ever kept in view by the Sunday School Teacher, viz:

1. The Conversion of the Soul.
2. Instruction in Scripture Knowledge.
3. Christian Culture.

Faculties. There are four faculties through which this work is principally accomplished.

1. *The Understanding;*—the attention must be gained—the subject made clear—the thoughts of the lesson rendered forcible.

2. *The Memory;*—the subject must be presented so that it can be retained—like things grouped with like—facts with facts—principles with principles—or, the principle with the fact from which it is deduced—things in their natural order.

3. *The Conscience;*—every lesson should impress the mind of the pupil with a sense of responsibility—every lesson should be a moral discipline.

4. *The Heart;*—no lesson is complete that does not go to the depths of the child's nature, and draw the heart toward the Lord Jesus Christ,

Who are these in bright array.

Soprano Solo.

By H. R. Palmer.

Who are these in bright ar - ray? Who are these in bright ar -

Soprano.

Alto.

Who are these, who are these?

Tenor.

Bass.

ray? These are they who washed their robes in the

Who are these? These are they who washed their robes in the

blood of the Lamb, These are they..... These are they.....

blood of the Lamb, These are they who washed their robes in the blood of the Lamb.

Tenor.

There - fore they stand be - fore the throne, cry - ing Bless-ing, glo - ry,

Soprano. *Faster.*

Alto

There - fore they stand be - fore the throne, cry - ing Bless-ing, glo - ry,

Bass.

wis - dom, hon - or, Pow - er and might be un - to God, ev - er,

wis - dom, hon - or, Pow - er and might be un - to God, ev - er,

A TEMPO.

world with-out end. They shall hun - ger no more, Neither
They shall walk by the streams of the

world with-out end. They shall hun - ger no more, Neither
They shall walk by the streams of the

thirst a - ny more, For the Lamb up - on the throne shall feed them:
foun - tain of life, For the Lamb up - on the throne shall lead them:

thirst a - ny more, For the Lamb up - on the throne shall feed them:
foun - tain of life. For the Lamb up . on the throne shall lead them.

REPEAT PP.

For the Lamb up - on the throne shall lead them,
For the Lamb up - on the throne shall....(OMIT.)..... lead them.

For the Lamb up - on the throne shall lead them,
For the Lamb up - on the throne shall....(OMIT)..... lead them.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—MAY, 1867.—NO. V.

THE AIMS OF THE SUNDAY SCHOOL.

WHOEVER would work wisely and with success must have clearly before him the ends he wishes to accomplish. To work without definite aims is to strike blows at random, and in the dark. Especially ought the Sunday School teacher to form distinct conceptions of the task he undertakes. The products of his work do not present themselves plainly to the eye. There is no visible change in the childish soul to tell him the effect of each lesson given and each impression made. His ends are attained only after a long series of efforts. He is like one who paints on an unseen canvas. He has the more need to have clearly developed in his mind the ideal figure he would reproduce with his brush.

The main aims of the Sunday School work are these three:

1st. The Conversion of the Pupils.

2d. The Formation of Christian Character.

3d. Christian or Bible Scholarship.

These three comprehend all minor and subordinate aims. To lead the young heart to Christ; to construct the sentiments and form the habits on the Christian model; and to fill and furnish the mind with Christian knowledge; these are the high and splendid ends for which Sunday Schools are organized and taught, and these must give law to both organization and instruction. A clear understanding of these ends is needful to the formation of wise plans and to the putting forth of successful efforts in this great work.

These three aims do not stand in equal rank. The first not only rises above the others in its central power and vital importance, but it subordinates the others to itself as means to an end. Christian character and Christian learning are not only necessary parts and natural products of a complete Christian salvation, but they are the proximate aids and agencies by which the work of that salvation begins and goes on.

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Knowing that all reform of character is merely outward and fleeting, and all goodness is as the morning dew, so long as the heart remains selfish and unchanged, the wise teacher will bend every effort to lead his pupils to accept Christ as their Saviour, and to awaken in their hearts sincere affection for the Redeemer of men. All his instructions will converge to this one point, and he will seek to make all impressions concenter in this one effect. By teachings and by prayers, by story and by song, by entreaty and advice, warning and winning, he will work with tireless patience till the soul is led to the love of Jesus. He knows that this one point gained all else will easily follow, and that a failure here is a failure in all.

The subordinate aims, or steps rather, to this work are these two: 1st. To bring the pupil to a knowledge and sense of his need as a fallen being with a sinful soul—a guilty transgressor of a Divine law and of a Father's commandments; and 2d. To develop in his understanding and impress upon his heart, the character and work of Christ—the suffering, saving love of Jesus—the complete ability and willingness of this Saviour to redeem, purify, and bless him—in short, to lay the foundations of an intelligent faith, and to awaken the emotions of an all controlling love and trust.

This first and central aim of the Sunday School does not claim that the others shall be adjourned, or held in abeyance, till it is accomplished, but demands rather that they shall lend their aid to this, —the precepts and pictures of Christian character exhibiting the beauty of the Master's example and the need of his assistance, and the light of Christian scholarship lifting into more impressive glory the work and the kingdom of Christ.

The *second* aim of the Sunday School is the formation in its pupils of Christian character. Christian conversion remains feeble and liable to relapse, till the new forces and feelings which it introduces into the heart are ripened into permanent qualities of the character. And Christian habits formed before conversion often prove safeguards against vice, while they also predispose the heart to Christian beliefs.

Character properly embraces three distinct classes of elements: 1st. Principles, or the settled forms of thought and belief; 2d. Sentiments, or the settled forms of feeling and affection; and, 3d. Habits, or the settled modes of action and conduct. Without fixed principles character will be wanting in firmness and consistency; without earnest sentiments it must lack in energy and force; without settled habits it will fail in facility, regularity, and effectiveness.

To train a child to Christian character includes then these three subordinate aims: 1st. To inculcate in his mind profound Christian beliefs and opinions of the character, providence, and government of God; of the duties, relations, and destinies of man; of the excellence and obligation of virtue, and the wickedness and danger of vice; of the right use and responsibilities of talent, influence, and wealth; and of the sinfulness, danger, and divine salvation of the soul. 2d. To inspire his heart with Christian sentiments of reverence for the Divine Being, His works and Word; of profound love and gratitude to the Heavenly Father, and to the Saviour of men; of an active respect

and love for mankind—for friends, for country, and for the race; and of a profound regard for all that is true, honest, generous, gentle, and of good report. 3d. To form habits of industry, economy, temperance, self-denial, liberality, courtesy, kindness, and of public and private virtue.

To older pupils these things can be taught by precept and argument, and by appeals to conscience and God's word. To the younger they must be illustrated by stories and woven into song. Upon all they must be enforced by a thousand iterations, by faithful applications to the conscience and conduct, and by the persuasive eloquence of example, and affectionate counsels and prayers. Precept must be added to precept, and line to line, till in each little mind there stands revealed, in clear and attractive light, the beautiful idea of a true and noble Christian character and life, and in each little heart there is formed the firm and prayerful purpose to live such a life, and have such a character.

The *third* great aim of the Sunday School is to promote the attainment of a sound Christian scholarship—a scholarship in Bible learning. This aim, though subordinate to the others in its uses, will occupy no small share of the attention in a true Sabbath School. Not only must Bible knowledge furnish the ground-work of any proper appeal to the conscience, and of any right and reasonable faith in God; but it must also be the pabulum and support of any sound growth in Christian character. To make our children, then, thorough Bible scholars—to leave God's word in their memories, and imbody it in their beliefs, and thus to make the Bible more emphatically and really the book of the people, we hold to be one of the most important of the great practical aims of the Sunday School work.

But Christian scholarship, like secular scholarship, has its subordinate parts, and these taken together should make up the course of studies in a well organized Sunday School. Let us enumerate the several branches of Bible learning demanding attention: 1st. Bible language and literature. Though much of the language of the Bible belongs to our common speech, there is a whole class of terms relating to religion which the child must learn before he can fully understand the Scriptures, or comprehend the sermons he may hear. Such are the words, prophet, priest, patriarch, temple, altar, sacrifice, repentance, faith, charity, atonement, redemption, grace, salvation, glory, blessing, and hundreds of others which occur constantly in our simplest religious utterances. So also there is a style of sacred literature which the Bible student needs to understand. 2d. Bible Geography—or the geography of the Bible scenes. 3d. Bible Biography—or the lives of its great characters. 4th. Bible History, the brief but clear and graphic sketch of the history of mankind from the Creation to Calvary, and the more full and miracle-marked history of the Jewish race. 5th. Bible antiquities, or the ancient customs and usages which must be understood in order to a clear understanding of many of the allusions and images of the Scriptures. 6th. Bible Ethics, the grand system of moral precepts taught in the sacred pages, and 7th. Bible Theology, that sublime scheme of Doctrines, crowned with the gospel as its cul

minating glory, which revelation teaches to the lost and benighted race of man. Each of these several branches of Bible learning ought to have its separate place and systematic treatment in the Sunday School—that college of Christian scholarship. Not one of them is unimportant to the wise student of God's word. Till they shall gain full recognition and attention from our Sunday School workers, the Sunday School work itself must fail to reach its grandest and richest results; thoroughly trained Bible scholars will remain the rare exceptions in the Christian host, and God's great Word must fail to reach its full and final place of beneficent power as the great Book of the People, the Household Book of the World.

J. M. GREGORY, LL D.

THE TEACHER'S PRAYER.

Dear Christ,
TO Thee, who, that last eve, e're love
A sacrifice for sin was made,
The tenderest of tender prayers
For thy beloved disciples prayed,
I bring my heart's unceasing plea
For these whom thou hast given me,
That thou would'st help me, Lord, to guide
This little flock to thy dear side.

Through me,
Dear Saviour, deign to plead with them,
And let my feeble utterance be
Made strong to win their wayward hearts
Now in their youth's glad morn to thee.
On each of these for whom I pray
Thy hand in holiest blessing lay,
And on their sunny foreheads sign
The name that seals them, Lord, as thine.

Keep them!
Thou knowest what perilous paths
Their untried feet e're long must tread,
Up what temptation's giddy heights
They may by wily hands be led,
For thou hast lived this human life,
Hast dwelt amid its daily strife,
Hast felt the tempter's cruel might,
Yet kept thy heavenly garments white.

Guard them,
Dear Christ, from every ambush of the foe,
That waits on life's fierce battle-field,
Above them spread love's banner broad,
And arm them with thy sword and shield.

The angel of thy presence send
To walk beside them to the end;
And for them each, dear Lord, prepare
A place within thy mansions fair.

Thine, thine
They are. Hear thou my feeble prayer!
I do not ask that they may be—
This cluster bright of blood-bought souls—
Stars in the crown that waits for me:
But in that solemn day when thou
Shalt count the jewels for thy brow,
Let these, dear Lord, among them shine,
And all the glory shall be thine.

M. B. SLEIGHT.

FISHING ON HORSE-BACK.

A TRUE STORY.

MANY years ago, when Vermont and Maine were each called "the new country," the churches of Massachusetts and Connecticut used to send them missionaries, who should preach to them, sometimes six months, and sometimes a year at a visit. The men whom they sent were from the best churches,—the neighboring congregations sending their own ministers to supply the pulpits left. When these missionaries came back, they reported what they had seen and done, and thus a strong bond of sympathy and union was formed between the "new country" and the old settlements.

It so happened that one of the Massachusets Pastors was thus sent to Maine for a year. He left his family and people, and, mounted on a steady, iron-sided horse, set his face eastward. One day as he was travelling through the forest, on a terrible road, the flies biting his horse, and the mosquitoes pitching into him and pressing their bills into his face, he heard a voice singing. It seemed to be not far from his path and coming towards him. A brook issued out of the forest and curved near the road, and he rightly concluded the voice came from some one on the margin of the brook. It was towards night, and in the great forest, the trees stood motionless like so many tall pillars, with not a sound to be heard, except now and then a woodpecker tapping on a hollow tree, or the silver rippling of the brook. Soon the bushes opened, and a fair-faced little boy came out, with his birch fish-pole, and a string of beautiful trout in his hand. He started, and stopped his low singing when he saw a man on a horse, standing "stock still" in the road.

"Well, my son, what luck to-day in fishing?"

"Not very good, sir. They don't bite very well, and my hook is a

very poor one ; but I hope to get enough for supper, and it may be, breakfast. They will bite better just at dark."

"Do you try at every bite?"

"Yes, sir ; for sometimes the bite seems small and hardly worth noticing, when I catch a big fish."

"True, true. I hope I shall remember that, and act on it in my peculiar fishing."

"What, sir ? Are you a fisherman?"

"Yes ; but I get discouraged sometimes, my boy. Can you read?"

"O, yes, sir, long ago."

"Did you ever hear of Jesus Christ?"

"Yes, sir. I've read about him in the Testament, and mother is always telling us about him."

"What are you going to be when you grow up?"

"I shall be a man, sir."

"Yes, but what kind of a man? What are you going to *do* when you become a man?"

"O, I don't know. I've never thought much about it."

"Well, I will tell you what I want. I want you should become a minister of the Gospel, and spend your life in telling men about Jesus Christ, and how to be saved. You don't know how much good you may do before you die, nor what Christ will say to you when you die. You know there are but few ministers in Maine, and they are needed and will be needed exceedingly. Why should you not here, in the great forest, promise the Lord that if he will keep you, it shall be your work to preach the gospel. Of course, this implies that you first give your own heart to Christ. What say you, my dear boy,—will you promise me all this?"

"I'll think of it, sir."

The missionary passed on, and after getting out of the road and losing his way, he at last came to a log house and begged to stay over night. As soon as they found out who he was, they received him joyfully. And great was the surprise of the boy on reaching home, to find the stranger who had talked to him in the woods, a guest at his father's house. But the trout were quickly dressed and cooked, and the children were hastily sent out to tell the neighbors that "a minister has come, and will hold a meeting at our house this evening." So they all come, and he stood up and preached to them and prayed for them. In the morning, after fervently commending all the family to God, he paused, and then earnestly prayed for the "oldest son"—the boy with whom he had talked in the woods.

The young missionary then went on his way, and after having made a wide circuit, at the end of his appointed time, he returned home.

Nearly thirty years went over the missionary, and that year of labor in Maine had nearly faded from his memory, and he had long since forgotten all about the little boy, when he received a letter from one of the first ministers in Maine, asking him if he remembered a little boy in the woods, and his conversation with him? "Well," the letter went on to say, "I am that boy, and the conversation which you had with me in the forest, under God, made me a minister! I feel that it

turned on that conversation. I have thought many times I would write you and tell you that however poor a fisherman I was, you were a good one, and I can never thank God enough that I came out of the woods just as you got to the brook. Had you been ten minutes earlier or later, I should not have seen you!"

O, fishers of men! How little do you know when you are to catch souls and bring them to Christ! Almost any man would have felt that he was doing his duty, just to salute the boy and pass on! How unlikely did it seem that he was creating a zealous, noble minister of the Gospel! Don't be discouraged—the bite may seem small, but you may catch a great fish. Don't feel that you are doing no good—thirty years hence, or a century hence you may find that you have not sown by all waters, without great results. O, fishers of men, preach the word instant in season and out of season!

REV. JOHN TODD, D. D

SCRIPTURE QUESTIONS.

THE INITIAL LETTERS OF THE ANSWERS FORM ONE OF THE COMMANDMENTS.

1st.—An Egyptian woman, servant to Sarah, and by her given to Abraham to wife.

2d.—Who received the ark of God into his house, and was prospered in consequence of so doing?

3d.—What Christian in Ladiocea was noted for the piety of his household?

4th.—The name of the mighty giant, King of Bashan.

5th.—The name of that part which steers the ship.

6th.—The name given to money or goods exacted from subjects, by their Governors.

7th.—The name given to the season of reaping corn, and gathering in of grain and fruits.

8th.—The name of the Hebrew word which signifies repetition, as the repetition of the course of the sun, or of the seasons.

9th.—Was mingled with hail in the plagues of Egypt.

10th.—The name of the drug much used in perfuming and embalming the bodies of the dead.

11th.—Is the name of the chief idol of the Arvites.

12th.—The name of the city of refuge situated in the mountains of Judah.

13th.—Is the name of the second book of Moses.

14th.—What did Moses have that changed into a serpent.

15th.—What name is given to a person as the represetative to a foreign court, of his king or country?

16th.—Is the name of the sixth son of Jacob.

17th.—Is the name of a celebrated heathen goddess, mentioned in in the New Testament.

18th.—Is the weight used among the Jews equal to 3,000 shekels.

19th.—Is the bitter herb or plant much used in the Jewish purification.

20th.—Was brought by Solomon from Egypt, for which we read "a price was paid."

21st.—Is the name of the wooden trough in which cattle were fed, and which also served for the cradle of Christ.

22d.—Is the name of the constellation or group of stars, mentioned by Job and Amos.

23d.—Is what God directed to have built for his worship, while the children of Israel were in the wilderness.

24th.—Is what made Absalom so remarkable.

25th.—Is the place spoken of as having twelve wells of water, and three score and ten palm trees.

26th.—By what did the Lord send food to Elijah?

SUNDAY SCHOOL DISCIPLINE.

WHAT is it? Sunday School Discipline is a successful exercise of authority by the teacher over the mind and body of the scholar; the scholar recognizing that authority, and yielding cheerful obedience to it, forms what is regarded as discipline in Sunday Schools.

There are two kinds of obedience, the first from the exercise of reason, or from a sense of duty; the second from arbitrary authority. The first is the only kind we have any use for in our work. It is permanent, while the latter is only momentary and of no lasting good. If the teacher can not secure discipline without arbitrary compulsion, his whole work will be painful, with no good results.

The mind of the scholar must be trained to habits of close, fixed attention, the body must habituate itself to quietude, and thus form that state of preparation needed in both before any instruction can be successfully given.

2. Its necessity. We need it to *secure impression on the mind.* Instruction must have discipline to precede it to prepare the way, if any real impression is to be made by the teacher. The scholar must be in that happy state which discipline gives, wherein self and all its powers are, for the time being, made subject to the will of the teacher. Without this self-control and readiness to learn, there can be no lodgment of what we would impart.

Unruly, careless, undisciplined scholars will make no advance, and until the teacher secures a direct influence over their minds, all effort to interest is vain and fruitless.

Discipline is essential to *the future development of the scholar.* Self-control, with favorable impressions made by the teacher, will give

shape and force to the mind of the scholar. A holding of self to be molded will prepare the mind for healthy expansion, and give power to retain successfully what is received from the warm heart of the teacher.

The scholar must be educated to the endurance of discipline. The will must be brought to determine in its favor, and above all, the scholar must not only realize an expediency in it, but enjoy its exercise as a real pleasure. The mind will not only delight in a native expansion, but will be eager to run after those things which afford it delight. Successful growth and real attainments may then be safely expected.

3. How gained? *Have a strong will.* Carry out to the letter what is decided to be done. If a command is given it must be executed; but be careful never to give a command that cannot be enforced. Be consistent in all requirements, and uniform in practice to all in the class. Never speak in a scolding or harsh manner. Govern self before attempting to govern others. Never seem annoyed or vexed. Be truthful, say what is meant, and always mean what is said.

Study the dispositions of the several scholars, and learn the secret of how to successfully treat each member of the class. The teacher is supposed to be an example which the scholars are invited to imitate.

Use kind persuasions. Kindness is an invisible force of unmeasured power. Not only does it control those of sweet and amiable temperaments, but it has efficacy to subdue the most violent and unyielding. When all other influences in the hands of the teacher fail, kindness has a singular potency in securing the victory. Let all commands, while given with firmness, be tempered largely with kindness.

Much is lost by harsh, cross words or looks. Show authority, make a display of it, and obedience is made far more remote. If a scholar is bad, nothing is gained by telling him he is bad; but prove to him by gentle persuasion that he is out of the way and you conquer him at once.

The following influences may be used to gain discipline:

1. *The child's desire for praise.* If a scholar deports himself correctly, with his lessons well learned, tell him your appreciation of him; make him feel you are really pleased with him. He deserves it. Human nature looks for approbation, and is stimulated by it. Encourage the scholar at every good step he makes. A gentle *pat* on the back occasionally will do no harm. See, however, that too much praise is not given to spoil the child.

2. *The child's desire for knowledge.* A curiosity to know pervades the mind of the child. It is a wrong notion that the mind has a repugnance to knowledge, rather than a natural taste for it. The mind has an appetite for knowledge, as the body has for food. Knowledge is the food of the mind, and it craves it. The child will have knowledge, whether the teacher gives it or not. The reason education seems so hard a task, on the part of the teacher, does not arise from any fault of the scholar: the great fault is that the teacher does not know the character of the child's mind, and the means for successfully reaching it, and planting the kind of matter peculiar to itself.

3. *The child's desire for doing something.* Children are far from being idle creatures. Their natural activity drives them to employment. It is the privilege of the teacher to train them to acts that will gratify their desire for employment, and at the same time successfully impart that religious instruction offered in the Sunday School.

The teacher must acquaint himself with those employments the mind of the child is most fond of, and so present what he has to teach as to be able to win for his teaching the hearty response of the child.

4. *The child's love for the teacher.* Supposing that the teacher has secured the confidence and love of the scholar, he has at command the highest and holiest influence he could possibly desire. To sway and control human mind placed under his care—what an honor! The child's warm, tender, generous love clinging to the teacher, as a real object of affection, is a thing of beauty. The golden chain is perfected then, and the teacher has gained all he could wish for.

E. D. JONES.

THE ROLLING RIVER.

THERE is a rolling river,
Across whose surging tide,
Into the great forever
My fragile bark must glide
Alone—No father's blessing,
No mother's loving hand,
No gentle, kind caresses
Can pass the darkened strand.

CHORUS.

Oh! blessed Jesus, let me
But place my hand in thine,
Through all the gloom and darkness
Let thy sweet presence shine.

There is a place of judgment
Where I must stand alone,
Amid unnumbered millions
Before the great white throne,
Where all my thoughts and actions
Must in the balance lie,
And pass the dread ordeal
Of God's all-seeing eye.

Chorus, Oh! blessed Jesus, &c.

There is beyond the judgment,
To which my soul must go,
A place of bliss unending,
Or of unchanging woe.
And on these golden moments,
Allotted here to me,

Hangs all this wondrous future,
Hangs all eternity!
Chorus, Oh! blessed Jesus, &c.

S. B. H.

THE RAINBOW

FOR SUNDAY SCHOOL CONCERTS.

DIRECTIONS.—Select seven girls, good speakers, (and singers also, if practicable.) Let their heights be such as, when standing in a line with the tallest in the center, will bring their heads into the section of a large circle.

R	O	Y	G	B	I	V
1	2	3	4	5	6	7
W	K	G	T	M	J	P

They are to represent the seven colors of the rainbow. They should all be dressed in pure white, each having a neat apron, or sash, of the color she represents. Ordinary cambric will answer best.

The superintendent of the exbibition (the pastor will, in most cases, be the proper person) should be seated five or six feet behind the class, and take the part assigned to him in *Italic type*

It is desirable (but not essential) that the three stanzas of eight lines each, in the first part of the piece, should be sung. The tune is a familiar one—being a simple arrangement of part of the glee, commencing, "Come, ye children, hearken unto me."

How many are there in your class?

All. Seven.

What do you represent?

All. The seven colors of the rainbow.

Is there anything in nature corresponding thereto?

All. Yes; the musical scale consists of seven notes.

What are they?

All. A B C D E F G,
In the music scale we see:
Every sound in air that floats,
Ranges in the seven notes.
Is it not surpassing strange,
That no tone beyond can range,
But that all the scale obey,—
G F E D C B A

Is there anything in the Scriptures corresponding to the seven colors of the rainbow?

All. Yes. There are seven beatitudes.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are they that mourn; for they shall be comforted.

3. Blessed are the meek; for they shall inherit the earth.

4. Blessed are they who hunger and thirst after righteousness; for they shall be filled.

5. Blessed are the merciful; for they shall obtain mercy.

6. Blessed are the pure in heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

What are the seven colors of the rainbow?

1. Red; 2. Orange; 3. Yellow; 4. Green; 5. Blue; 6. Indigo; 7. Violet.

What are their initials?

All. Their initials e'er shall be,
R O Y G B I V.
All these colors may be seen
In the rainbow's varied sheen.
When the summer shower goes by,
And the arch is in the sky,
All these shades we love to see,
R O Y G B I V.

Of what is the rainbow a Scriptural sign?

All. After the deluge, the Lord said to Noah, "I do set my bow in the cloud, and it shall be the token of a covenant between me and the earth."

Is there anything said in the New Testament about the rainbow?

All. The Apostle John, in describing his vision of heaven, says, "There was a rainbow round about the throne."

What do the seven colors of the rainbow represent?

All. The seven attributes of the living God.

What are they?

1. Wisdom; 2. Knowledge; 3. Goodness; 4. Truth; 5. Mercy; 6. Justice; 7. Power.

1. Wisdom, to design and plan;
2. Knowledge, all events to scan;
3. Goodness, blessings to convey;
5. Mercy, sin to wash away;
4. Truth, in virtue to delight;
6. Justice, to maintain the right;
7. Power, to do what He may please;
All. Attributes of God are these.

Can you furnish illustrations of these seven attributes?

1. *Wisdom.*—Great and manifold are thy works, O Lord: in wisdom hast thou made them all.

The depths of his wisdom in every plan,
The mind of the Infinite only can scan.
Through microscope looking at things beneath,
Through telescope viewing the stars,
His wisdom in vain we attempt to transcend—
Perfection our foolishness bars.

2. *Knowledge.* Known unto God are all his works from the foundation of the world.

The past and the future exist not with Him
Whose eye in its searchings can never be dim.
Unveiled to His vision the universe is,
In its largest and smallest part;
And known unto Him are the secret things—
The motives and thoughts of the heart.

3. *Goodness.*—The earth is full of the riches of his goodness. The Lord is good to all.

His goodness, which knows neither limit nor end.
His wisdom and knowledge will ever attend.
Each proof of design in creation we see,

By the reasoning mind understood,
Is also a proof that the Maker of all,
To all is unchangeably good.

5. *Mercy.*—He will have compassion according to the multitude of his mercies. His mercy is everlasting.

From the holy heart of the infinite mount,
There springeth of mercy a fathomless fount,
As pure as a crystal it flows from the throne
Of God and the spotless Lamb;
And, cleansing from all the defilements of sin,
It bringeth the pardoning balm.

6. *Justice.*—Justice and judgment are the habitation of his throne. All his ways are judgment.

From justice, dispensed by the hand of the Lord,
There cometh correction and also reward.
Unmerciful justice would cruelty be,
And in the Lord's plan is unknown;
For justice and mercy together are link'd
And ever in spirit are one.

7. *Power.*—Once have I heard this, yea twice, that power belongeth unto the Lord. Ascribe ye greatness unto our God.

Creation bows down at His beck or nod,
And owneth the infinite power of God.
From the central point of the darken'd earth,
Through the upward of boundless thought,
Each atom obeyeth His sovereign will,
For each by His power was wrought.

4. *Truth.*—All His works are done in truth, and His truth endureth to all generations.

His truth is display'd in His wisdom to plan,
In His knowledge to scan,—
In His goodness, and mercy, and justice to Man
And His power will only do
Whatever is holy, and noble, and true.
Thus truth into *one* shall forever combine
The *arch* of Jehovah's perfections Divine.

You have described the attributes of God as represented by the seven colors of the rainbow. What is God?

All. God is Love.

How many relations does he sustain to the human family?

All. Seven.

What are they?

1. He is our Creator;
2. He is our Lawgiver;
3. He is our Benefactor;
5. He is our King;
6. He is our Judge;
7. He is our Saviour;
4. And comprehending all these relations, He is our Father.

[The girls here cross their arms on their chests and bow their heads reverently.]

4. Our Father who art in heaven;
1. Hallowed be thy name
2. Thy kingdom come;

3. Thy will be done on earth as it is done in heaven;
5. Give us this day our daily bread;
6. And forgive us our trespasses, as we forgive those who trespass against us;
7. And lead us not into temptation, but deliver us from evil;
All. For thine is the kingdom, and the power, and the glory, forever. Amen.

SUNDAY SCHOOL ANNIVERSARY BOOK.

ON THE ADAPTATION OF OBJECTS TO THE SUNDAY SCHOOL LESSON.

THE pages of inspiration are thickly strewn with types, taken from both the natural and artificial kingdoms of the world, which represent the most solemn and important truths. Often within some inanimate object is hidden an illustration of wondrous beauty and power. The true purpose of teaching by objects, in the Sunday School, would then seem to be to unveil to the pupil their properties and features, and thus reveal the divine thought in the passage under consideration. And when it is remembered that our Lord himself is frequently represented under the semblance of inanimate things, the most careful and reverent manner should exist in the study of those objects which are thus used in conveying religious truths.

It is not, of course, expected that a strictly uniform method of preparation will be adopted in this or any other department of teaching, but a few general rules as to the adaptation of the object to the lesson may not be without benefit. It is therefore suggested:

1. Ascertain, by use of Concordance, in what other places and ways the same object is used, and draw therefrom such suggestions as may be pertinent to the lesson in hand.

2. Carefully analyse the object, discovering its various properties and uses. For example, a rock is hard, compact, firm, solid. It hence has strength, is enduring, is moved with difficulty and is suitable for a foundation. Its shadow affords a grateful shade in summer, and in its crevices shelter may be found from the storm.

3. Draw the analogy between the object and the truth in the lesson. Taking up the emblem above referred to we find our blessed Lord spoken of as our "rock," and "refuge," our "only foundation," sure against all storms and as "the shadow of a great rock in a dry and thirsty land." The analogy in this instance is readily traced, but in others it requires more thoughtful examination. For example, in the apostle's expression, "the exceeding riches of his (God's) grace," the object referred to would be a coin, the emblem of wealth. The teacher would be required to show why the coinage of the nations is so regarded, and in what worldly wealth consists, of which it is the type. Also, in what particulars the things of God's special grace, both temporarilly and spiritually, exceed the value of material possessions. It will be seen that in the latter instance particular care will

be necessary, both in analysis and comparison, to render the exercise clear and effective.

4. An inference of much force may be drawn from the contemplation of an inanimate object. For example, the sun is the source of light and heat for the world, yet is unfeeling, has no heat or life of its own, no will, no reason, no affection. How great is the light and warmth and love which must come from that God who is called "a sun," with his infinite heart of tenderness, sympathy, and love, a will of supreme kindness, and who reasons only in mercy and forbearance toward us.

5. Never attempt the use of an object unless it is either named in the lesson or directly and clearly implied. Do not sacrifice pertinency and adaptation to a mere desire to teach in this way. Appropriateness must not be sacrificed to either novelty of style or pleasure in presenting the lesson.

6. If practicable, obtain the object itself for use in the class. If not, a rough model of wood or other material will be preferable to a picture.

7. Cultivate the habit of reading the Bible with reference to this particular form of teaching. This will familiarize you with the study and contemplation of objects, and afford frequent incidental aid in the preparation of the lesson.

In giving lessons in secular schools of course greater detail must be had as to the form, size, color, etc., of objects; but, while all this is well in scripture teaching, in informing and interesting the mind, and holding the attention, it should be remembered that here the chief purpose is to dwell upon such characteristics only as will convery religious truths.

Lastly, let us cultivate the habit of grateful admiration and appreciation of creative power in the world around us. The psalmist says with comprehensive simplicity, "All thy works praise thee, O, Lord;" and, as by divine help, we are enabled more and more clearly to unfold the truths of this great book of physical life, we shall realize, with adoring wonder, a greater and more blessed sense of the Almighty benificence and goodness.

JAMES H. KELLOGG.

A QUICK EYE.—One of the greatest safeguards for the attention of the class, is the cultivation on the teacher's part of *quickness of eye and ear*. It is surprising, sometimes, to see teachers addressing themselves to one part of their class, and apparently unconcious that another part is listless and uninterested.

They seem incapable of taking in the whole class at one glance. Their eyes move slowly, and they either do not see the disorder and trifling which lurks in the corner of their class, or they do not care to notice what would give them some little trouble to remedy. A person of this kind will never keep up attention, nor prove a successful teacher, however well he may be provided with knowledge, and however anxious he may be to do good.

J. G. FITCH.

THE SECOND YEAR WITH JESUS.

SELECTIONS FROM THE PARABLES, CONVERSATIONS, AND DISCOURSES OF JESUS.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

LESSON XVIII.

THE UNJUST STEWARD.

LESSON: *Luke* XVI: 1–9. HOME READING: *Luke* XVI: 10–15, *Matt.* XXV: 34–46. GOLDEN TEXT: *Matt.* X: 16.

NOTES.

There has been more controversy concerning the proper interpretation of this parable than of any other, though there can be little doubt that commonly received explanation is the correct one. The lesson of the parable is prudence in spiritual things like the forethought of the steward in temporal things....The parable is addressed to "his disciples," —this is a strong reason for preferring the common interpretation.... "Steward"—"a general overlooker, an agent, or 'man of business,' or in a larger sense 'a steward'" (Alford). "It was one of the main duties of such a steward to dispense their portions of food to different members of the household (*Luke* XII: 42.) to give the servants or

slaves their portion in due season, a duty which we sometimes find undertaken by the diligent mistress of the house (*Prov.* XXXI : 15.)" (Trench.) Such was Eliezer the steward of Abraham, and Joseph in the house of Potiphar. See *Gen.* XXIV : 2–12, and XXXIX : 4.... *Had wasted;* the original signifies "was wasting."....*Cannot dig;* was not accustomed to labor....*To beg I am ashamed;*—Such is the *honor* of some men. They are not ashamed to defraud, but are ashamed to beg, or even to work. An eminent preacher once said—"Be ashamed of nothing but sin." If he had said "Be ashamed of nothing so much as of sin," there could be no doubt of the correctness of his exhortation. *Take thy bill*—"take *back* thy bill"—(Trench.) It was kind of a note or due bill. Once changed the debt was irrevocably reduced. ....*The lord commended;* the lord of the steward commended his shrewdness and forethought, though, of course, condemning his injustice....*The children of this world are wiser in their generation;* not absolutely wiser, as has been remarked, but wiser in their generation—wiser in the prudence and persistence of their pursuit of their objects than Christians are in gaining the great ends for which they are called....*Mammon;* a Syriac word for riches....*Of unrighteousness,* so called from the fact that riches are so often gotten by injustice and that the love of money is so fruitful a source of evil of all kinds.

Make to yourself friends, &c.—"Christ" says the author of "Our Friends in Heaven," "teaches his creditors the right use of money. Instead of hoarding it, or squandering it, they have to make themselves friends of it; so that when, eventually, they themselves should 'fail' of life, or die, those friends—whom they had acquired by the right use of their property, and who had gone before them to the heavenly world—might receive them 'into everlasting habitations.' Jesus here represents those glorified spirits who had, in the days of their flesh, been *befriended* by their wealthy brethren still in the body, as waiting on the borders of the eternal world to receive into the heavenly temple their former benefactors, so soon as the latter should fail on earth."

SUGGESTIONS TO TEACHERS.

There are several practical lesson to be drawn from this parable, and the context. 1. Our stewardship—represent God keeping an account with each of us. 2. The Duty of Faithfulness in little things; verses 10 and 11. The right use of money; verse 9. 4. But one master; verse 13.

For Blackboard Exercises see page 155.

ILLUSTRATION.

PREPARING OUR OWN HEAVEN.—There is a legend which we have read of St. Thomas, the apostle of the Indies. Gondofernes, the king of the Indies, gave him a vast sum of money to build him a palace, all which, however, St. Thomas gave away in charity and for religion. Gondofernes, on his return from a long absence, was greatly enraged, and caused Thomas to be seized and cast into prison. Meanwhile the king's brother dies, but after four days comes back from the dead. He tells Gondofernes that he had been in paradise, and that St.

Thomas had built him *there* a beautiful palace, which he had seen. The king rushed to the prison, and liberated Thomas with passionate expressions of gratitude and regret.

The meaning is obvious. What we are sowing here is growing and ripening to the harvest yonder; and the consecration of this great treasure of our life, which God has given us, to His service and glory on earth, is the rearing up of a palace, unseen for the present, but destined to appear in all its grandeur when the scaffolding of time shall have been taken down, and we shall confront the perfected structure in the great eternity.

LESSON XIX.

THE RICH MAN AND LAZARUS.

LESSON: *Luke* XVI: 19–31. HOME READING: *Matt.* XIX: 16–30. GOLDEN TEXT: *Mark* VII: 36.

NOTES.

The occasion of the delivery of this parable was the derision of the covetous Pharisees, who saw that the parable of the Unjust Steward rebuked their sordid living, verse 14. Christ replies by accusing them 1. Of self-justification, verse 15. 2. Of their failure to enter the kingdom of heaven, verses 16, 17; and, 3. of their lax teaching in regard to divorce, verse 18. He then proceeds to show the folly of their course by the story of the Rich Man and Lazarus. It is not properly a parable, but a fictitious story with a moral. We do not suppose the details of the story to be literal facts, but the narrative is one that represents the fate of two men situated as these two were. There is a connection between this parable and the one preceding. The Rich man is a representative of the class who fail to make to themselves "friends of the mammon of unrighteousness."

Purple; The ancient purple dye was extremely costly. It was produced from the blood of a certain shell-fish, and as only a few drops of the liquid could be taken from any one fish was extremely costly. ....*Fine linen*; byssus, an exceedingly costly fabric. A kind of byssus is mentioned that sold for its weight in gold. This fine linen was the inner vest, the outer robe was purple. The price of the rich man's clothes would have given Lazarus the necessaries of life. *Fared sumptuously*, not occasionally, but "every day," his ordinary dress and food were royal in their grandeur and extravagance....*A certain beggar;* the name of the beggar has been given, as has been remarked as if to signify that he was in the spiritual world of much more importance than the rich man....*Lazarus*,—a contraction of Eliezer—meaning "the help of God," intended to give an intimation of the character of Lazarus. He lay at the gate, perhaps in the porch of the rich man's house....*With the crumbs*; he probably received the crumbs and waste pieces. But what a picture of misery is painted in few words. His only friends and companions were the dogs. How wan-

ton was the rich man's neglect! How easily might he have helped him!....*The beggar died;* no funeral is mentioned. He had no friends, was cast out without burial, or stowed away in a potter's field. But while the poor wasted body was thus neglected, blessed angels bore the happy spirit to Abraham's bosom—an expression common among the Jews, signifying "paradise," or the abode of the blest spirits between death and the resurrection....*Died and was buried;* this was all his wealth could do for him. Doubtless it was a pompous funeral, accompanied with religious rites, &c., but the rich man was beyond the reach of these....*In hell,* in "Hades," the abode of departed spirits both good and bad. We have only space to give the recapitulation of the results of Mr. Greswell's investigation as given by Mr. Mimpriss—"It has thus been shown upon Scriptural testimony, that HADES itself is divided into regions, two, at least, in number, separated from each other after some manner, which serves as an effectual barrier against all passage from one to the other; that the souls of the good are collected into one of these regions, and the souls of the bad into the other; that the proper locality of the former is called PARADISE, the proper locality of the other HADES in a limited sense, GEHENNA, the ABYSS, or the like; that the souls of the good, within their proper locality, during the intermediate state, enjoy a happiness peculiar to themselves, and proper to that state; the souls of the wicked under the same circumstances, endure a misery or unhappiness peculiar also to their class, and equally proper to the intermediate state." Such as these last were the torments of the rich man. His request to Abraham brings out the fact that there is no passing from one part of HADES to the other. The rich man requests that his five brethren might be warned by Lazarus from the dead. He seems to think that he has some claim on Lazarus, from the fact that he had allowed the suffering wretch to lie at his gate and eat of his crumbs. Abraham replies that, if his brethren will not believe the Scriptures they will not believe one risen from the dead. Miracles and wonders will not beget true faith in one that refuses to believe the Scriptures. The resurrection of Lazarus, the brother of Mary and Martha, only increased the enmity of the wicked Jews.

SUGGESTIONS TO TEACHERS.

This parable is eminently full of contrasts and should be taught in that way. 1. Draw from the pupils a description of the abundance and joy of the rich man and his friends contrasted with the misery of Lazarus, who witnesses it, and hungers for the crumbs beneath the table. 2. Contrast the empty pomp of the rich man's funeral, his soul already in hell, with the triumphant bearing away of Lazarus, the beggar, on the wings of angels to the bosom of Abraham, the Paradise of the blest. 3. Contrast the earthly poverty of Lazaras with the eternal riches that he afterward inherited. 4. Contrast the rich man's luxury with his prayer for a drop of water. 5. Contrast the rich man in torment with the beggar in Paradise.

Lessons. 1. The vanity of earthly riches. 2. The infinite riches of the humblest child of God. 3. We should believe the Scriptures and

not wait for signs and wonders. Many other lessons and doctrines may be drawn from this parable at the discretion of the teacher.

For Blackboard Exercise see page 155.

ILLUSTRATION.

THE LOSS OF THE SOUL.—What, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where, shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness? to cover the ocean with mourning, and the heavens with sackcloth? Or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?

LESSON XX.

THE UNJUST JUDGE.

LESSON: *Luke* XVIII: 7–8. HOME READING: *Luke* XI: 1–13. GOLDEN TEXT: *James* V: 16.

NOTES.

The difficulty attending the interpretation of this parable is removed if we consider that the moral is similar to that of Christ's saying (*Matt.* VII: 11) "If ye then being evil know how to give good gifts unto your children HOW MUCH MORE shall your Father which is in heaven give good gifts to them that ask him."....Trench following Augustine thinks the desolate state of the widow fitly represents the Church. The more natural interpretation, however, is of the individual Christian....*Avenge me;* how fitly does this represent the Christian, when he prays to be delivered from evil, or "the Evil One." She prays for justice, for delivery from oppression. So the Christian prays for delivery from the adversary. But the Judge would not. He had no pity. He had no fear of God's law. He did not even care for the good opinion of men. But he became alarmed lest he should be personally inconvenienced. *Weary me;* the original word means literally to blacken the face under the eyes by pounding. It is a strong impatient expression of a selfish man, "She will make me black under the eyes with her constant coming." Persistent crying is not an uncommon way of getting redress in the East. "*Shall not God avenge, &c.*" If a judge, so lost to all respect for God's law and all regard for man's opinions, will yet redress wrongs to save himself from hearing the cry of a distressed widow; how much more shall the tender, loving Father in heaven hear and deliver those who are his elect people. He may wait long, waiting only until the proper time, for when

that time comes "he will avenge them speedily"....*Shall he find faith on the earth*; how many shall endure this long trial? Referring apparently to the tribulation at the destruction of Jerusalem, *Matt.* XXIV; 22.

SUGGESTIONS TO TEACHERS.

Draw a contrast between the judge and God. Develop the following lessons: 1. God is always willing to hear the prayer of his people, Psalm XXXIV: 15. 2. "Men ought always to pray, and not to faint."

For Blackboard Exercise see page 155.

ILLUSTRATION.

PRAYER A DUTY.—Prayer is a great privilege, but it is also a duty. In certain states of the body men lose all appetite for food. Are they to yield to this want of appetite? If they do yield to it they are soon starved to death. Sometimes, without appetite, it becomes necessary for them to take day by day nourishment. Just so it is in respect to prayer. If I cannot pray as a privilege, I am to pray as a duty, for if I be a true disciple I *must* pray.

LESSON XXI.

THE PHARISEE AND THE PUBLICAN.

LESSON: *Luke* XVIII: 9–14. HOME READING: *Luke* XVII: 7–10. GOLDEN TEXT: *Rom.* III: 20 (first clause).

NOTES.

The object and teaching of this parable lie on the surface. The Pharisee represents those that trust in themselves, the self-righteous. Pharisees were the most numerous and wealthy of the Jewish sects. Their name was derived from the Hebrew word *Pharash*, to set apart or separate, and they were so-called on account of their separation of themselves to peculiar religious strictness. They believed in the immortality of the soul, the resurrection of the body, and were peculiarly haughty and proud in their demeanor toward others, ambitious for position, and superstitiously exact in minute observances of tithing, &c....The publicans were employed in collecting the taxes belonging to the Roman government. They were often extortioners and always despised....The Pharisee, standing by himself as one holier than others, thanks God that he is not like others. He is neither unjust, vicious, nor irreligious. He recounts his careful observance of the law. What mockery! His true state is that described in *Rev.* III: 17....*Tithes of all I possess*; properly rendered—"of all I earn," "of all my increase." He doubtless tithed "mint, and anise, and cummin," *Matt.* XXIII: 23. It was not required by the law that tithe

should be paid of anything, but the fruit of the field and produce of the cattle. (Trench.) He was making God his debtor. He fasted twice a week when the law required but one fast a year. The publican evinces his humility in four ways: he stands "afar off"—from the holy place, he dare not lift up his eyes unto heaven, and he "smote upon his breast," and lastly by the words of his prayer. Notice things in regard to his prayer: 1. Its brevity—strong feeling cannot wait for circumlocution. 2. His correct view of himself—a sinner. 3. His dependence on God's mercy *alone* for salvation. Notice, too, the contrast in the result of the two. The Pharisee went down with the same hard heart, rejoicing in his own superiority to "this publican." The publican was justified—felt that he had "peace with God." The angels in heaven rejoiced over the returning publican.

SUGGESTIONS TO TEACHERS.

Lessons. 1. We are miserable sinners. 2. We cannot do *anything* to recommend ourselves to God. 3. "Cast your deadly doing down at Jesus' feet." 4. Let us throw ourselves on the mercy of God. 5. "He is faithful and just to forgive us our sins," we may like the publican be "justified."

For Blackboard Exercise, see page 155.

ILLUSTRATION.

The Honor of Humility.

The bird that soars on highest wing
  Builds on the ground her lowly nest;
And she that doth most sweetly sing
  Sings in the shade when all things rest:
In lark and nightingale we see
What honor hath humility.

When Mary chose the "better part,"
  She meekly sat at Jesus' feet;
And Lydia's gently opened heart
  Was made for God's own temple meet:
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
  In deepest adoration bends;
The weight of glory bows him down
  The most when most his soul ascends:
Nearest the throne itself must be
The footstool of humility

QUESTIONS ON LESSON No. XVIII.—May 5th.

THE UNJUST STEWARD.

SCRIPTURE LESSON to be committed to memory: *Luke* XVI: 1–9. HOME READING: *Luke* XVI: 10–15, *Matt.* XXV: 34–46.

GOLDEN TEXT.

Be ye therefore wise as serpents, and harmless as doves.—*Matt.* X: 16.

CENTRAL THOUGHT.

That Christians should be as prudent in making preparation for their future in another world, as wicked men are in preparing for their future in this.

ANALYSIS AND EXPLANATION.

The Unjust Steward by his treatment of his lord's creditors made them his friends and insured to himself a home. So, we should use the things of this world in charitable deeds that when we die we may be received into everlasting habitations. Christ receives such acts as done to himself and those to whom we have shown kindness will, in the person of Christ, receive us into heaven. *Matt.* XXV: 34–40.

GENERAL QUESTIONS.

Can you repeat the Golden Text and the Lesson? Have you read the passages prescribed for Home Reading? Will you give the Central Thought in your own words as well as you can?

ANALYTICAL QUESTIONS.

Why did the rich man resolve to dismiss his steward? What is the business of a steward? What did the steward say? What was he ashamed to do? Of which ought one to be most ashamed, begging or cheating? Was the steward ashamed to cheat?

What did the steward say to the debtor that owed a hundred measures of oil? How much is a "measure of oil?" (Ans. About seven gallons and a half, so that the debt was about 750 gallons of oil.) How much is "a hundred measures of wheat?" (Ans. 850 bushels.)

Who are the "children of this world?" (Ans. Worldly-minded people.) Who are "children of light?" See *John* III: 21. Did the lord of the steward praise him for his honesty, or for his prudence?

How should we imitate the unjust steward? What is meant by the "mammon of unrighteousness?" (Ans. The possessions of this world.) How can we make to ourselves friends of this mammon? What will Christ say to those that have fed the hungry, clothed the naked, visited the sick, and those in prison? See *Matt* XXV: 34, &c.

CONCLUDING QUESTIONS.

Have you made any preparation for your future in heaven? Have you begun to lay up treasure in heaven? Whose steward are you? Can you give your account with joy and not with grief?

QUESTIONS ON LESSON No. XIX.—May 12th.

THE RICH MAN AND LAZARUS.

LESSON to be committed to memory: *Luke* XVI: 19–31. HOME READING: *Matt.* XIX: 16–30.

GOLDEN TEXT.

For what shall it profit a man if he gain the whole world and lose his own soul?—*Mark* VII: 36.

CENTRAL THOUGHT.

That it is better to be a beggar and gain immortal life, than to have all worldly riches, and lose our souls.

ANALYSIS.

I. THE RICH MAN'S SIN. 1. He lacked faith. He did not realize that God's love, and God's service are the most important things in the world. He refused to believe that the future world was of more value than this. 2. He neglected God's word He would not hear "Moses and the prophets." 3. He lacked true benevolence, else he would have ministered to Lazarus of his abundance. 4. He spent upon his own desires that which God had entrusted to him. He was an unfaithful steward.

II. CHARACTER OF LAZARUS. The name signifies, "The help of God." From this we infer that Christ intended to say that he placed his trust in God.

III. THE CONTRAST. Lazarus, poor, hungry, suffering, the companion of dogs, dying, but without a funeral, is carried to Abraham's bosom, to a place of joy. The other, rich, proud, faring sumptuously, honored, buried in pomp awakes in a place of torment.

GENERAL QUESTIONS.—Same as in Lesson XVIII.

ANALYTICAL QUESTIONS.

I. 1. In what respect did the rich man lack faith? 2. How did he treat the Scriptures? 3. In what way did he show his lack of benevolence? How did he differ from the Good Samaritan? 4. Who gave him his wealth? What kind of clothes did he wear? What kind of food did he eat? Whose steward was he? Was he faithful?

II. What is the meaning of the name Lazarus? Would the sufferings and poverty of Lazarus have saved him without a trust in God?

III. Are we told that Lazarus was buried? Where did the angels carry him? What is meant by this? What kind of a funeral do you think the rich man had? Where was he when he lifted up his eyes? What did he see? Give the conversation between him and Abraham. What part of the Bible is meant by Moses and the prophets?

CONCLUDING QUESTIONS.

Is your treasure in heaven, or on the earth? Do you trust in God like Lazarus, or in the world like the rich man? What then is your future destiny?

QUESTIONS ON LESSON No. XX.—May 19th.

THE UNJUST JUDGE.

LESSON to be committed to memory: *Luke* XVIII: 7–8. HOME READING: *Luke* XI: 1–13.

GOLDEN TEXT.

The effectual, fervent prayer of a righteous man availeth much.—*James* V: 16.

CENTRAL THOUGHT

The readiness of God to answer earnest and persevering prayer.

ANALYSIS.

I. The friendless and unprotected state of a widow, represents the state of the Christian in this world.

II. The parable is intended to teach this truth: a wicked judge could not resist the pleading of a poor widow, how much more shall our merciful Heavenly Father hear and answer in due time the unceasing prayers of his people. The comparison between God and the judge is a contrast, not a resemblance.

GENERAL QUESTIONS.

Give the Central Thought in your own words. Repeat the Golden Text and the Lesson. Have you read the passage for Home Reading? What is the teaching of this parable as expressed in verse 1?

ANALYTICAL QUESTIONS.

I. What is represented by the widow? What did the widow pray for? Verse 3. (The meaning of this prayer is: "give me justice.") What petition of the Lord's prayer is it like? (Ans. "Deliver us from evil.")

II. What kind of a man was this judge? Do most men that have no fear of God, yet have some regard for the opinions of others? What do you think of a man that does not care what other people think of him? Does Christ mean to say that God is like this judge or unlike him? Does God hear prayer because he is troubled by our coming, or because he is merciful and loving? Does God always answer prayer immediately, or does he sometimes allow his children to wait? If the answer to our prayer is delayed what should we do? 1. *Thess.* V: 17. Will God certainly deliver all them that call upon him?

CONCLUDING QUESTIONS.

What lesson does this parable teach in regard to God? What lesson in regard to trust? What lesson about prayer? Do you pray? Do you pray earnestly for what you want?

QUESTIONS ON LESSON No. XXI.—May 26th.

THE PHARISEE AND THE PUBLICAN.

SCRIPTURE LESSON to be committed to memory: *Luke* XVIII : 9–14.
HOME READING: *Luke* XVII : 7–10.

GOLDEN TEXT.

Therefore by the deeds of the law shall no flesh be justified in his sight.—*Rom.* III: 20.

CENTRAL THOUGHT.

That we should not trust to our own righteousness but make humble confession of our sins to God.

ANALYSIS.

I. THE PHARISEE represents all those that trust in their own righteousness, and despise others. He makes a comparison of himself with wicked men in order to set off his virtues and then pours contempt on the repenting publican. His description of the correctness of his life was, perhaps, truthful, but he forgot the great sin of pride that had possession of his heart.

II. THE PUBLICAN represents all contrite sinners who depend only on God's mercy for salvation and are justified through their faith.

GENERAL QUESTIONS.

Can you recite the Lesson? Repeat the Golden Text, and give the Central Thought in your own words. What parable had Jesus just finished when he spake this one? To whom was this parable spoken? Verse 9.

ANALYTICAL QUESTIONS.

I. What can you tell about the sect called Pharisees? What did the Pharisee thank God for? What sins did he mention that he was not guilty of? What allusion did he make to the Publican standing by? Which of the two would you rather be like? How often did the Pharisee fast? How many fast days were prescribed in the law of Moses? (One, Num. XVI : 29.) What does he say of paying tithes?

II. What was the business of a publican? What was the general character of the publicans? Which of our Lord's disciples was a publican? *Matt.* X : 3. What gesture did the publican, in this parable, make before he began to pray? Where did he stand? What other expression is used to show his humility? What did he say when he prayed? What was the effect of his prayer? With which prayer was God pleased?

CONCLUDING QUESTIONS.

What was wrong in the Pharisee's prayer? What was right in the publican's? Do you think he felt "justified," or forgiven in his heart? Do you feel so? Have you ever sincerely asked God to have mercy on you? Do you now offer the prayer of the publican?

BLACKBOARD EXERCISES ON THE LESSONS.

For Explanation see Editor's Table.

LESSON XVIII.

OUR STEWARDSHIP.

God has lent us:

M. M. M. M.	H. H. H. H.
Minutes,	Hands,
Mind,	Head,
Might,	Heart,
Money.	Health.

Give an account of thy Stewardship.

LESSON XIX.

WHAT SHALL IT PROFIT?

The Rich Man had	Lazarus had
Purple,	Rags,
Fine Linen,	Sores,
Sumptuous Living,	Crumbs,
Friends,	No friends but the dogs,
A Funeral,	No Funeral,
A Lost Soul,	A Procession of Angels,
Hell.	Paradise,
	Eternal Life.

The Lord is my portion forever.

LESSON XX.

"ALWAYS TO PRAY AND NOT TO FAINT."

The Judge was	God is
Unjust,	Loving,
Feared not God,	Good,
Did not regard man,	Merciful,
But he heard the cry of the Widow.	Our Father,
	And he will answer us speedily.

"Pray without ceasing."

LESSON XXI.

PRAYER.

Pharisee prayed proudly.
ublican prayed penitently.
oor widow prayed perseveringly.

roud prayer proved worthless.
enitent prayer procured peace.
ersevering prayer prevailed.

Items and Intelligence.

Home.

CONVENTIONS in the month of May:

Franklin	Co., Ill.,	May	7th,	at	Benton,
Wayne	"	"	14th	"	Fairfield,
Jefferson	"	"	23d	"	Mount Vernon.
Johnson	"	"	30th	"	Vienna,
Jackson	"	"	15th	"	Carbondale,
Jersey	"	"	28th	"	Jerseyville,
Washington	"	"	30th	"	Nashville,
Vermillion	"	"	14th	"	Georgetown,
Dewitt	"	"	29th	"	Clinton,
Pulaski	"	"	7th	"	Mound City
Massac	"	"	2d	"	Metropolis,
Pope	"	"	8th	"	Golconda,
Hardin	"	"	22d	"	Elizabethtown,
Ford	"	"	6th	"	Paxton,
Calhoun	"	"	13th	"	Hardin,
Henry	"	"	21st	"	Kewanee.

In the above list we have given only the date of beginning.

The Sunday School Convention of the Rock River Conference, of the Methodist Church, is called to meet at Freeport, Ill., May 14th. An Institute will be held on the afternoon of the second day, by Rev. J. H. Vincent, of New York.

These are all the conventions of which we are able to give the dates, though there are others to be held in May, both Union and denominational.

Editor's Table.

SUNDAY SCHOOL BENEVOLENCE.—Teach the children to give. Teach them to give regularly. Teach them to give their own money that they may learn to make sacrifices for Christ. Teach them to give something for the support of their own school. This is one of the most important lessons.

Then teach them to give appropriate sums to each of the great benevolent objects. Let the amount raised for these objects be proportionate to the ability of the school. Do not let heavy drafts be made on a feeble school, needing most of the funds it can raise for its own support. Do not let agents for this or that benevolent cause, turn your children into collectors. In this way enthusiasm of teachers and scholars is often spent on outside objects that shonld be given to the lessons, to the bringing in of new scholars, and above all to the conversion of souls. No benevolent organization has a right to depend on the Sabbath School as a considerable source of revenue. It is fatal to the success of the school, it is plucking the blossom and destroying the prospective fruit. Our Sunday School laborers

should sacredly protect their schools from all such efforts to turn them into mere machines for raising money.

KIND WORDS.—We get many words of encouragement, from the east and from the west. But best of all is the word that comes to us from a town in Illinois. A precious revival in the school is attributed to the influence of the TEACHER, and the Question Papers. What blessedness there is in working when we can be the means of bringing souls to Christ.

Just as we are going to press we learn that Dr. C. R. Blackall has resigned his position as Superintendent of the Chicago Sunday School Union, having already accepted an appointment as District Secretary and S. S. Agent of the Baptist Publication Society, for the States of Illinois, Michigan, and Iowa. The Dr. has served the Chicago Union faithfully for the past nine months, and an highly appreciative vote of thanks was tendered him on the occasion of his resignation. He will do grand service to the Sunday School cause in the Baptist denomination.

We give on page 155 four blackboard exercises that may be used either in the infant room or in the school at the close. If for infant scholars, the difficult words should be explained. No school should be without a blackboard. We give the appearance of the board at the close of the lesson. In *almost all cases* the lesson should be put on the board in the presence of the school, the Superintendent or Teacher constructing the lesson as far as possible out of answers drawn from the scholars, thus keeping attention awake. These exercises are simple—any one who can write on a board can give them, and they illustrate our four lessons for this month.

In giving lesson XVIII on the blackboard, we have used minutes to signify time and for the sake of alliteration. The Superintendent or Teacher takes out his watch and asks—What is this? Ans. A watch. "What is it good for?" "To tell the time." "What do you call this long hand?" "Minute hand." "Why?" "Because it tells the minutes." "Who gives us these minutes?" The word minutes is there written down. And in a similar way the others are reached.

In lesson XIX the different specifications of the conditions of the Rich Man and Lazarus should be drawn from the pupils.

In lesson XX the contrast between the Judge and God can be drawn from the answers of scholars.

In lesson XXI the alliteration requires the use of words that are not readily understood. This exercise gives a fine opportunity for describing the spirit in which prayer is sometimes offered and the true spirit of prayer.

The great event in Sunday School circles in Chicago during the past month, was the grand Concert of the Chicago Sunday School Union. There were about 800 or 900 children's voices. It was given three times and realized a handsome sum for the Union, which needs the funds badly for its great and growing work. The general management of the concert was under the charge of Dr. Blackall. Mr. O. Blackman was Musical Director, and Mr. E. E Whittemore, Instrumental Director.

The Michigan State S. S. Convention meets at Coldwater, during the last week in May we believe, though we cannot give the exact date.

The Illinois State S. S. Conventions will be held on the 11th, 12th, and 13th of June at Decatur.

The New York City S. S. Institute was a wonderful success. It was participated in by most of the leading Sunday School laborers of the East.

Our Book Table.

THE HAND-BOOK OF HISTORY AND CHRONOLGY, embracing Modern History both European and American, for the 16th, 17th, 18th, and 19th centuries. For students of History, and adapted to accompany the Map of Time. By Rev. John M. Gregory, LL. D., Regent of Illinois Industrial University, and late Supt. of Public Instruction for the State of Michigan. Chicago, Adams, Blackmer, & Lyon. 12mo. Price $1.25.

This is a lengthy title page, but we copy it all as giving an excellent idea of the work. The book itself is the best thing of the kind we have ever seen—once seen it becomes absolutely indispensable to the reader of history. Laying hold of the great salient points of history it enables the student, while studying details to keep a clear view of the general current of history. Together with the Map of Time, the most perfect thing of the kind in the world, it affords the best general view of Modern History and Chronology extant. Dr. Gregory is well known to our readers as a contributor to these pages, and in looking over this invaluable *vade mecum* we come to appreciate the good fortune of Illinois in securing him to preside over the new Industrial University.

WEE WILLIE; or Truth Sought and Found. By Robert Boyd, D. D. No ordinary children's story but a story full of the most racy sketches of men and places in Scotland, a book that it is hard to lay down, full of humor, full of tenderness, full of poetry, above all full of Christ. Chicago, Church & Goodman.

NUTS FOR BOYS TO CRACK. By Rev. John Todd, D. D. New York, American Tract Society. We might say many things of these beautiful stories, but the title page says that they are by Rev. John Todd, and the readers of the TEACHER will be satisfied with this. Dr. Todd's Hints to Young Men, was the delight of our boyhood and he writes yet, as freshly and vigorously as he did a quarter of a century ago. Chicago, N. W. Branch, Am. Tract Society.

THE HEAVENLY CHERUBS. India proof. Certainly this splendid line engraving is one of the most perfect works of art ever published in this country. It is issued by Alfred L. Sewell, as a premium to clubs for the Little Corporal, and for sale. Our copy is an India proof and we cannot look at it without a feeling of enthusiasm.

BIBLE READER'S HELP. New York, American Tract Society, Chicago Branch, No. 7 Custom House place. A book that for 35 cents places in a form attractive to Sunday School children, the most valuable information of all kinds necessary to the understanding of the Scriptures.

MAP OF BIBLE LANDS.—This is a map mounted on card-board for the convenience of Sunday School teachers. It is intended to accompany the large wall map of the same publishers, Poe & Hitchcock, Chicago, Price 20 cents.

MAP OF THE HOLY LAND.—This is a beautiful colored map of the Holy Land mounted on card-board. It is of very convenient size for class use. Our readers will recognize it as the map published in the TEACHER last year. This map is published by Adams, Blackmer, & Lyon, at the S. S. TEACHER office, 155 Randolph Street, Chicago, and will be sent by mail to any address on recetpt of 20 cents.

- Hymns
- Bibles

MAP OF BIBLE LANDS.—This is the map published last year in the TEACHER, mounted in the same style as the above. It will be sent to any address by Adams. Blackmer, & Lyon on receipt of 20 cents.

PERIODICALS.

SUNDAY SCHOOL PERIODICALS. We have the *S. S. Times* as usual every week, full of valuablo intelligence. The *S. S. Journal* for May has an extended and able editorial "On Gaining the Attention of our Scholars." The *Sunday School World* gives a new phase to the discussion of the Sunday School literature question. In an article on "Literary Trash" it maintains that the appetite among children for exciting books comes from the prevalence of such reading among adults.

THE NATURALIST. This is the title of a new and very beautiful illustrated magazine of popular Natural History, published by the Essex Institute, Salem, Mass. Always a charming pursuit, Natural History is of late becoming more and more popular, and we doubt not this magazine, numbering as it does the first naturalists of the country among its contributors, will have a wide patronage. A parent cannot do a child a much greater service than to give him a love for Natural Science.

THE GALAXY. Begins with this number a new story by Mrs. Edwards, entitled, "Steven Lawrence, Yeoman."

THE ATLANTIC MONTHLY for April has the usual variety, or rather more than the usual variety of sterling and interesting articles.

Of the Juveniles we have received the *Young Folks*, excellent in literature and illustrations; *The Riverside Magazine* which leads in wood-cut wealth. Its full-page pictures make Mother Goose dearer than before; *The Little Corporal* our live Western children's paper, marching right on—not behind any in literary excellence. *Arthur's Children's Hour.* Excellently adapted to its chosen audience "the little ones," and *Merry's Museum* the veteran holding its own among all its new rivals. A new exchange has come to us this month in the *School-day Visitor* of Philadelphia, a nicely printed, fresh, beautiful paper for School children. It is an improved edition of Clark's School Visitor.

LITTELL'S LIVING AGE: give us as usual the best things from current English literature.

GOOD NIGHT AND GOOD MORNING. A beautiful quarto, on heavy tinted paper. each of its eight pages handsomely illuminated, and a complete picture in itself, illustrating a charming little poem by R. M. Milnes, Esq., about a little girl who said, "Good Night and Good Morning." Dedicated "to the boys and girls of our free and happy country." Published by the Am. S. S. Union, and for sale at their Chicago Depository, 3 Custom House place. Price $2.00

SHEET MUSIC. We acknowledge the following pieces: "Little Barefoot," a beautiful Song and Chorus, by Frank Howard. Published by H. T. Merrill, No. 91 Washington street. "Beautiful Hills," a quartette, by Jas. G. Clark, and "Columbia, My Native Land," by J. P. Webster. Published by H. M. Higgins, 117 Randolph street. "Rule Columbia," by B. Augusta. From Lyon & Healy, Chicago. "The Flag—How it Marches." Published by Root & Cady, Chicago.

For the Sunday School Teacher.

Singing from the Heart.

Words by Rob. Morris, L. L. D. Music by H. R. Palmer.

1. If you have a pleas-ant thought, Sing it. Sing it, Like the bird-ies in their sport,
2. Every gracious deed of His, Sing it, Sing it, Nothing sounds so well as this,
3. Are you wea-ry are you sad? Sing it, Sing it, Make yourselves and others glad,

Sing it from the heart, Does the ho - ly spirit move, For the lamb-kins of His love
Sing it from the heart. How he walked upon the wave,—Rescued Laz'rus from the grave,
Sing it from the heart. An-gels up be-fore His face Sing of His redeeming grace;

Refrain.

Sing and point the fold above, Sing it from the heart. Singing, singing from the heart,
Died our guilty souls to save, Sing it from the heart.
Give the Savior endless praise, Sing it from the heart.

Sing-ing, singing from the heart,

Oh the joys our songs impart! Je-sus bless the tune-ful art, Singing from the heart.

Oh the joys our songs impart! Je-sus bless the tune-ful art, Singing from the heart.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—JUNE, 1867.—NO. VI

VARIETY VS. ROUTINE

IN SABBATH SCHOOL CONDUCT AND TEACHING.

ANY one who has at all watched the operations of children, or who has not lost all recollection of his own youthful days, will bear witness to the truth of the affirmation, that there is nothing so acceptable to the young heart as variety.

During the past few weeks, the most careless observer cannot fail to have noticed how the kite followed the marble, only to give place to the bow and arrow, and how these, in their turn, have been superseded by the ball, on the part of the boys—how, also, the jumping-rope has consigned to temporary oblivion the rolling hoop, on the part of the girls. And so the plays will go on the year round—now one claiming the children's attention, and now another, so that there will be a constant variety and change. The girls, probably, will display less of this restless desire for something new than the boys. That is owing doubtless, somewhat to their disposition, and somewhat to the kind of pursuits they have always been accustomed to—and that is the reason why they are more likely to hold on to the Sunday School as they grow older. But even they will be found to have their own ways of expressing this common trait of human nature. Their dolls will be arrayed each succeeding day in different suits of their gorgeous wardrobes, and the forms of their play-houses present more phases of architecture than ever entered the brain of Angelo or Christopher Wren. In short, Young America is very much like the Council that sat on that old Athenian hill, whose constant and unflagging aim was either to tell or to hear some new thing.

Nor does this desire for change cease with the days of childhood. It is felt all the way along through life, until age enfeebles the powers, or the rapidly approaching realities of eternity engage, by their nearness, the undivided attention of the soul. The young man seeks va-

Entered according to Act of Congress, in he year 1867, by ADAMS, BLACHNER, & LYON, in the Clerk's Office of the District Court for the Northern District of Illinois.

riety according to his early training, or the natural bent of his mind, in different phases of business, or study, or society—in travel or amusements—or when he is not strongly held by religious or moral restraints, in the theater, the club-room, or the drinking saloon. The young lady seeks variety in responding to the ever-changeful demands of taste, or in works of active benevolence, or, as is too often the case in the exciting and unreal romance, where life is caricatured and its facts falsified, by being too intensely colored, just as a landscape is sometimes a mere travesty of the original, by the vividness of its tints. The mature man and woman seek variety in methods adapted to their more developed habits and tastes. Even the old seek variety in living over again, through memory, the changeful scenes of their days of passion and strength.

The disposition of the children is not, therefore, a subject for sorrowful reflection. It is not a thing to croak over and strive to subdue. To love and crave variety is as natural as it is to live—indeed, it is the necessary accompaniment of a true life. As well might you grieve that the tree in your garden, which flings out its boughs and twigs in every possible direction, has not taken the shape of a geometrical figure, as to lament that the desires and feelings of your boys and girls are not found running along certain straight lines, which would just exactly suit your preconceived notions. It is not sin alone that makes the children so restless. It is nature—it is life. Sin frequently has a good deal to do in trailing the growing impulse in the dust; but above and beyond this, there is a force which is at work, and which is perfectly sinless and pure—the force of vitality. I, for one, should be extremely sorry to see boys and girls any the less inclined to restlessness and change. I always look with suspicion on what are called, on all sides, pattern children—little pale-faced, quiet, premature men and women, who are always precisely precise, and are never known to be otherwise than patiently satisfied. There is, in such cases, either something physically wrong, or there has been unnatural distortion by forceful means, and ten chances to one, life will be a short failure. By all means, say we, let life work itself out in its own forms. Our business is to train and correct the impulses which develop themselves, but not to attempt to prevent their appearance.

And this is the nature with which Sunday Schools have to deal. The children who fill the forms of our vestries, and whose strong young voices roll out so gloriously the music of our Sunday School melodies, are those who, all the week long, have been impelled by the forces of active life. The faces that are turned up to superintendent and teachers, and which are so attractive and healthful, belong to the vigorous spirits who have dashed through the lessons of the day-school, and rushed out with jumping-rope and ball, to refresh their failing vigor. What is the reception we give these restless and buoyant young bodies and minds?

Ordinarily, it is to be feared, a very chilling and formal one. The superintendent meets them at the door, and conducts them to the class which, in his opinion, is suited to their age and capacity. The teacher receives them, and goes with them through the lesson.—This lesson consists, mainly, in reading the part of the Scripture which he

himself has chosen, or which has been recommended by the proper committee. What explanations are made consist of common-place remarks, which suggest themselves to him as he goes slowly along. There has evidently been no previous preparation—no careful analysis and arrangement of the passage; no pleasing and incisive illustrations, collated from newspaper or book or daily life. The work has none of the vivacity and warmth of real life about it, but is manifestly only the cold performance of an unloved and disagreeable duty. It is, in short, a dry monotony, which the teacher himself would flee from, as an Arab flees from the simoom, if he were subject instead of ruler.

And this process goes on the year round. Sabbath after Sabbath, the child is obliged by his parents, or his sense of duty, or his lack of any other place to go, to submit to this arid process of instruction. There is nothing to interest him but the music, and to this he gives his whole strength. Years after, he finds he is able to hum the words of his Sunday School melodies, when every vestige of his Sunday School lessons has passed forever into forgetfulness.

Is it any wonder that, as a result of this monotonous and unnatural routine, boys and girls, just as soon as they get under their own control, make up their minds to part company with their Sunday School teachers and overseers? Is it any wonder that the statistics show that the smallest percentage of attendants upon Sabbath School instruction is connected with that class of young people whose ages range from fifteen to twenty? And yet we do wonder and lament. Not long since, you will recollect, the question was discussed in this city, "What are the best means of interesting adult youth in the Sunday School?" I should answer to this question precisely what was said by one of the speakers—break up the routine—get new life—let there be the appearance of activity. Let superintendents and teachers throw more enthusiasm into their words, and more variety in their methods—let the Sunday School get out of the rut, and jog along in some new track.

It will not remedy matters, I am sure, to sigh over the wretched tastes of the children and to charge our failures to their native depravity. A guilty nature is, indeed, the justly blamable source of many evils, but this is one which can hardly be regarded as issuing from it alone. The fault is not so much in the children as in the system—not so much in the heart as in the mode by which it is expected the heart will be reached.

What is wanted is to make the Sunday School as much as possible the embodiment of real life. We are not to aim to develop its aims by straight geometrical lines, but are to throw in some angles and curves. A Sunday School class is not a militia company which must forever be put through the same manual of arms, neither is the school itself an organized regiment which cannot go beyong the change of tactics already prescribed. We want order, it is true, and cannot get along without it, but we want the order of the tree, whose processes go on according to its nature, and not the order of a machine which must move, will or no will. In a word we must have orderly variety—not disarrangement, but diversity—not a compact unity, but a unity

of distinct but correlate parts. This will satisfy all the desires of the children for a change, and will bind them to the school by the double tie of interest and love.

From what has thus far been said you will, of course, not expect me to prescribe any general plan for Sunday School conduct or teaching. Were I to do so I should but encourage the evil I have been combating; for any plan undertaken for the sake of variety must, of course, after a while, itself grow monotonus and become a routine. And in fact the ordinary plans are good enough. With a regular system of lessons and teachers' meetings, and good music you have objects enough in your Sunday School Kaleidoscope to in the most fastidious. All you want is to turn them round and shake them a little, now and then, so as to change their mutual relation, and all will be well. To help you do this allow me to offer a few suggestions:

In the opening of the exercises it would be a good thing occasionally to vary the order of the singing and the reading, and the prayer—good also to read alternately with the school sometimes, and at other times to have the scholars repeat special verses after you or make the responses as they are thrown in by the sacred writer. The prayer might be made by different teachers, or pupils of the Bible class, and be followed by the Lord's prayer repeated in union by the entire school. Or, now and then, it would be well to omit all vocal and have a short season of silent prayer. Then, when the lesson is given to the classes, the superintendent might classify it with an appropriate object illustration. We knew of one superintendent who, when the bread of life was the subject of the hour's study, brought in a loaf of bread, put it upon the desk and explained, by means of it, the Scripture passage. Of course the children were somewhat amused, but they will not soon forget the lesson. Indeed, we should like right here to recommend the use of object illustration in the Sunday Schools. The secular schools have increased their efficiency wonderfully in this way, and we should be quick to profit by their experience.

And then during the course of the lesson it would do no harm, when the classes seem uninterested, and the teachers are working against odds, for the superintendent to have the school rise and sing a verse of one of the favorite hymns. That is the way Mr. Hammond kept the children awake and on the "*qui vive*," while delivering his sermons. Or, if instead of the song the superintendent has a sharp, ringing story, let him in a very few spirited words (beware of making over a minutes talk under such circumstances) tell it, and then let the current flow on. Eddies do not hurt the rivers and such little convolutions in the stream of a teacher's remark will not destroy the effect. We knew a superintendent, a perfect Christian gentleman, too, who would get up on a chair anywhere in the aisle and call the attention of the school to him by blowing a little whistle. He managed in this way to break up the monotony, and brighten a great many dull faces and eyes.

But while the superintendent is doing his part the teacher must not be idle. He can, with a very little study, manage to vary the mode of

his instruction, and so interest and benefit his class. Instead of always following the order of the words and commenting apon them, seriatim, it may be well sometimes to discuss the lesson topically, or by the themes which he draws from the narrative. While on one Sabbath he does almost all the talking, on another he may oblige his class to ply him with questions, and on another still, may address numberless pointed questions to them. He may also employ the object illustrations. A teacher of my acquaintance desiring to show, a few weeks ago, how the lesson for the day was a type of Christ's whole life, took in his hand two or three leaves of different trees and showed how we might, on looking at the leaf only, know certainly the tree to which it belonged. And though his class was composed of boys of twelve or fourteen, who of all others are hardest to keep quiet and interested, he almost immediately engaged and held their attention. And so, if we will keep our own eyes and hearts open, we shall find some way to keep open also the eyes and hearts of the children. New modes will suggest themselves and outside help become less and less imperative.

In some such ways as these we should break the deadening routine which is paralyzing Sunday School effort, and driving the children away just at the time when it is most essential that they be kept. For there is slight use in holding the little ones to the infant-room and the Sunday class if they prove deserters just when they should become members of the Bible class and the Church—just when we are hoping that the Spirit of God will regenerate their hearts, and make them strong men and women in Christ Jesus.

In conclusion, allow me to say, that if by infusing more variety in Sunday School conduct and teaching, we are able to render the work more delightful to the children, and therefore more likely to do them good, it becomes us to seek in every way to discover and introduce new plans and methods. We should be willing to give the lessons we expect to teach, the most careful study. We should be heartily ashamed of our past commonplace and careless instruction, and strive by laying hold of all available helps to prepare ourselves for the great task we have undertaken. Let us remember that we are dealing with immortal souls, that will meet us in the day of final and faithful reckoning. Let us remember that a great cloud of witnesses is watching us in our work, and that the eye of God himself, our Comforter, and Saviour, and Father, is upon us either in approbation or condemnation of our course—and may we all be so wise, and so diligent, that when the labor is past we shall hear the joy-giving "well done" pronounced by our approving Master.

Rev. A. J. Rowland.

"TO HIM THAT HATH LOVED US."

TO Him that loved us! Who can guess
The measure of that tenderness,
Which stooped to crown our low estate
With bliss so full, with joy so great!

Oh wondrous love! that never failed
When friends were false, and foes assailed;
Through shame, and scorn, and cruel loss,
Through crown of pain, and heavy cross.

Oh tender love! that soothes our woe
With sweeter words than mothers know;
Whose gracious arms, so pure and strong,
Shall gently bear the weak along!

Oh friend! who bears with patience sweet
Our wandering hearts, our roving feet;
Who draws us back with pleading call,
And loves us still, in spite of all—

If in that home, where Thou must be,
The many mansions ope for me,
And in that waking light I know
The face of Him who loved me so—

With what new rapture shall I bring,
A song more glad than angels sing;
For I was lost, and Thou didst give
Thy life, Oh Christ, that I might live.

EMILY HUNTINGTON MILLER.

SUNDAY SCHOOL NORMAL INSTRUCTION IN THE COLLEGE.

WHAT is unusual, may not be impracticable. Institutions of learning throughout the country have—in a few cases only—adopted a regular course of Instruction in S. S. Normal training. It has not, until recently, been thought essential, that Sunday School Teachers should have special discipline and instruction for their work. We hail with joy the *revival* now in progress in this country in reference to this matter, and that all the churches are waking up to their responsibilities, that Sunday School Institutes and Normal classes for the special preparation of teachers are being organized and carried forward. Some are still doubtful as to the expediency of so much *ado* in this matter, as though any of these effors could be at a discount so long as Christ is the center, and the salvation of the children the end to be attained.

At the opening of the collegiate year of the Northwestern Female College, we began instruction upon the S. S. Normal course which had been introduced into the annual catalogue at the close of the last year. The present term which closes in June will complete the first year's trial of it, and the "First Series" as laid down in the catalogue. Our class meets on each Sabbath afternoon and one hour is spent in the exercise. The exercises are usually introduced with singing, the reading in concert portions of Scripture, and prayer. Then immediately the Lecture lesson, or Bible lesson, or Sacred Geography and History, or such other topics as grow out of the course of study.

The excellencies of this plan are various and can only be known by experience. We name, *First, The Systematic Study of Scripture.* A Sunday School Teacher needs to have the *scope* of the Bible somewhat in his mind, and this can only be obtained by its systematic study. not the study of every chapter and verse—though the Bible should be read consecutively by every person—but a connected view, a harmonious view of the Bible is absolutely necessary in order to its intelligent presentation to the children, and this is contemplated in (1.) of the course which provides for "A course of Lecture lessons on the Bible." The topics appropriate for these successive lectures will suggest themselves to any one who is an earnest student of Scripture. In (2.) of the course "Recitations in Sacred History and Geography" we are more special in our study. Still keeping in view the general outline obtained by the Lecture lessons, and harmonizing every date, event, and character as we proceed, so far as it is possible to do so. In (3.) of the course we have "Exegesis."

1. Its principles and method.

2. Its practice upon the successive, and most important parts of Scripture.

Still facilitating the connected view of the Bible, which in fact underlies, and gives power and efficiency to the entire course. These are followed and intermingled with familiar lectures upon the Sunday School work, and the importance of a religious education.

As a *Second excellency* of such a course of study in the college or seminary, we name *its inspiration.* Pupils from diverse sections of the country gathered, with direct reference to mental discipline, are brought into regular and systematic contact with the Book of Books; its wonderful unity; its events and characters; its spirit and teachings; and the great and God-honored agency of the Sabbath School for the conversion and religious edification of the children. To those already in sympathy with this work, these teachings come with the effect to inspire anew their hearts, and widen their field of labor and sacrifice; and to those who may not be Christians, or who have professed faith in Christ, and yet have been languid, and inactive disciples, they come with the effect to stir them up to seek the Saviour, and engage afresh in the Master's work. We have watched with solicitude the opening and progress of this movement, and must say that it augurs great good if energetically and prayerfully prosecuted. Of other excellencies we will speak again.

L. H. Bugbee.

THE FAMILY IN THE DESERT.

"FATHER tell us a story," said Nelly.

"Oh! yes, do," chimed in William and Molly.

"What about my children?"

"Oh! about something that happened a great way off."

"A great way off! How far is that pray?"

"Yes," said William, "something that happened in the great sandy desert of Africa."

"I have never been there and how can I tell anything that took place there?"

"Make up a story then."

"If I do it will be for the sake of the moral and you must all think as hard as ever you can till you find out what that is."

"We will, we promise you, we will guess just as we do to get out a rebus in the papers."

"Well, then, there was once a caravan traveling in the desert."

"What is a caravan?" asked Nelly.

"Don't you know?" said William, "I've read about it. Its a—its a—great caravan that travels over the sands."

"You haven't told me, now. You've only said it is a caravan."

William looked a little sheepish, but father came to his help, "People can't travel alone across the great desert. They would lose their way and perish if alone. Therefore they must go in large companies and these are called caravans. With this caravan there was a family consisting of a man, his wife, and two children. The man's name was Aymoun. His wife's name was Ayhabah. One night Aymoun was taken violently sick, and appeared to die. All thought him dead, except his wife. She would not believe it, and when the caravan was ready to start the next morning, she refused to leave the body of Aymoun, and so she and her children were left alone, with what water and provisions could be spared. Aymoun soon revived from the swoon into which he had fallen and his wife was overjoyed. But they were alone in the trackless desert, for the wind had blown the sands into the tracks of the camels and filled them up in a few minutes, after they had passed. However, Aymoun and his wife and children drank their water and ate their food till it was all gone.

"What did they do then?" asked Nelly. "They didn't all die for want of water did they?"

"They wandered about till they found a little hut, down at the foot of a sand-hill. They went down leading the children till they came to the door of the hut, and opened it, but at first they saw nothing to comfort them. At length, in one corner, they discovered a closet. It was locked, however, and they could not at first open it, but the door was thickly covered with mottoes. Aymoun wished he had a key to open the door. He felt in all his pockets and at length found a key which he put into the lock; for a long time he feared it would not fit. At length while he was trying he observed that one of the mottoes on the door showed much brighter than all the others as though it was a transparency with a brilliant light behind it. It read, 'With

joy shall ye draw water out of the wells of salvation.' He read it aloud while he turned on the key, the door flew open and behind it he found a bucket full of pure, sweet water. They all drank with the greatest joy. Then the door closed and locked itself.

Their thirst was quenched, but what should they do for provisions? Nothing grew in the desert fit to eat, none could be bought there, even if they had had any money to buy with, which they had not. Aymoun went to the closet door, and looked carefully among the mottoes till he found one that read; 'Bread shall be given him,' and while he looked at it, it was suddenly lighted up as the water motto had been before. So he was encouraged to try his key again. The door again opened and there was a large basket full of all kinds of nourishing food for both parents and children. When he had carried it out the door closed and locked itself again. The next day their wants were supplied in the same way, and whenever they needed either bread or water they had to get it in this manner. After awhile Ayhabah said, 'I am tired with having to wait at the closet door every time we want water or bread. I wish we had a well of our own. Let us dig one here at the foot of the hill.' So they went to work scraping a hole in the sand. But they could find nothing but dry, dry sand. They dug with great industry, but the sand would run back into the hole as fast as they could throw it out. When they had become exhausted they were thirsty and went back to the closet. But now they could not open the door. The key would not fit, and the water motto would not shine. Instead of it there was another motto that blazed with a red, angry glare: 'They have forsaken me, the fountain of life, and have hewn out to themselves cisterns, broken cisterns that can hold no water.' They were terribly alarmed, and the children cried aloud. Then Ayhabah said: 'It is all my fault because of my pride and impatience in wanting a well of my own.' And her husband said: 'I ought to have known better than to go and dig in the sand. We have done very wrong, and I fear we and our children shall die of thirst.'

But while they were confessing and weeping they saw through their tears the water motto growing brilliant again. Then Aymoun was encouraged to try his key once more, and to their great joy the door opened and there stood the bucket brim full of water. Oh! how sweet it tasted. 'We will never again desire any other,' they all exclaimed in one breath.

And so for many weeks the family lived, drawing all their supplies from that wonderful closet. Even when they wanted clothes they obtained them by searching the door till they found there a motto, 'If God so clothe the grass of the field, will he not much more clothe you?'

At last another caravan came along where they were and took the whole family with them out of the desert.

"There, children, now guess what the story means."

"It is a pretty hard nut to crack, father," said William, "and you must help us some."

"Well then, if you call the desert a wicked world, and Aymoun, Faith, and Ayhabah, Love"—

"Then I guess the closet was where they went to pray," Nelly broke in.

"And the closet door the Bible," said William.

"And the mottoes the promises," said Molly.

"And the light that shines through them the illumination of the Holy Spirit," added their father. "And I hope you will learn from the story that whatever you need you should go to God in prayer for it, pleading some promise of the Bible, and expecting the Holy Spirit to teach you the meaning of the promise, and to help you pray aright."

LAURENS.

"ECHOING."

THERE is a habit common to teachers, especially in Sunday Schools, which may be called *echoing*. It is so general that a few illustrations will show it to be a "familiar friend."

A teacher asked this question to his class, "Where was Jesus at this time?" One scholar out of seven, ventured a weak-voiced reply, "At Nazareth." The teacher *echoed*, "Yes, at Nazareth." But one scholar made an audible effort, and laboring under the incubus of the coming *echo*, he made as little noise as possible. The same teacher asked the following: "What was Joseph?" A single voice whispered, "A carpenter." The echo came in, "Yes, a carpenter."

This miserable habit is more noticeable in "general exercises" conducted by a single person as superintendent, pastor, or visitor, in "addressing the school, making remarks," &c.

Not long since the superintendent of a Sunday School echoed to the following questions:

Supt. "Where was Jesus born?"
School. (One voice.) "In Bethlehem."
Supt. "Yes, in Bethlehem of Judea."
Supt. "Who was king of Judea?"
School. (One little girl.) "Herod."
Supt. (Very pleasantly.) "Did you say Herod?"
School. (Little girl.) "Yes, sir."
Supt. "That is right, Herod."
Supt. "Which way does the river Jordan flow?"
School. (Two boys.) "North and South."
Supt. "Yes, South."

This example shows that out of a large school, but a small fraction took an active part in the general exercises. Few if any took any particular interest in it, for the reason that the habit of the school and superintendent was that the superintendent should answer his own questions, encouraged a little, perhaps, by one or two inexperienced children who "knew no better," than to interrupt the kind-hearted questioner!

The boys and girls gathered in our Sunday Schools love to work so that they can see and feel that they are doing something; and when they are convinced that what is asked of them is expected, in no case

will they give a poor response, and the golden impress of youthful earnestness will be stamped on every effort.

The following suggestions are offered as helps toward arousing life and crushing out the echo-habit:

Eirst; never ask a question to which you wish a general answer from the class or school, that cannot be correctly answered by a large majority.

Second; when a question is answered by a few only, do *not* repeat the answer, nor ask another question until the whole school or class join in prompt, hearty answer.

Third; do not tell the scholars when they do poorly, but always notice and speak of the slightest improvement.

Fourth; combine good nature, patience, firmness, and life in your manner.

H. S. JONES.

PEACE.

PEACE fills my heart at early dawn,
When splendor floods the rising morn,
When sunrise spreads his wings of gold,
And day-light's banners all unfold;
Because God's smile is everywhere;
Because He lights the scene so fair.

Peace fills my heart when busy day
Hath chased the morning's calm away,
When duties round my pathway throng,
And care's tumultuous host grows strong,
Because God all my way doth guide,
And naught can harm, nor ill betide.

Peace fills my heart when evening's shade,
Day's noisy tumult hath allayed;
For thoughts of duties still undone,
And evil I have failed to shun,
Cannot disturb the calm within,
For Jesus takes away my sin.

Peace fills my heart when dark-browed night
Lights in the heavens her beacons bright;
When life and death more clearly lie
Spread out before my fearless eye.
The waves of life their tumult cease,
God breathes across their surging—Peace!

MARY E. ATKINSON.

THE FUTURE OF THE SUNDAY SCHOOL.

THE acorn gives to the eye no promise of the gigantic oak which may grow from its hidden germ, and so the beginnings of great enterprises rarely exhibit any sign of the splendid future which they hold in embryo. The early experimenters with the steam power could scarcely have dreamed that they were playing with the infant Hercules whose mighty maturity would work the mechanic wonders of the 19th Century, and change the civilization of the world. Guttenberg while carving his rude types surely never dreamed of the magnificent literatures, and the world of books which now fill every land in Christendom. Nor could Robert Raikes, when teaching his little group of Sunday scholars, have, by any chance, forecast the mighty Sunday School army which now gathers for its weekly drill around all the church spires in our country and Europe. How would his eyes have lighted with wonder, if looking down the line of years, he could have been permitted to see the great national societies with their princely revenues, and their scattered depots, and agents planting new schools, each Sabbath, on the very outskirts of civilization, and the hosts of earnest workers filling all the great centers of life, and could have heard the mighty wave of Sunday School song as it sweeps across the continent, keeping pace with the march of each Sabbath sun.

And yet the growth of the great oak from the little acorn is no mere happy accident. In the divinely appointed relationships of seed, and soil, and sky were lying all the agencies which predetermined, and in due time, produced the magnificent tree. So, in the Bible, in the spirit of Christianity, and in the character of the age were found all the needful elements not only of the Sunday School system of the present day, but of a much more magnificent product, the Sunday School of the future. The Sunday School oak now is but the vigorous sapling. Who shall measure the spread of its future branches, or tell the grandeur of its coming altitude and strength?

It was impossible that the mighty meaning of the words "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," should forever escape the attention of mankind. In these words lies the divine declaration of the *capacity* and *need* of childhood for Christianity, as also of the right of children to the Saviour's words and love. The entire Sunday School movement was prefigured here, and in the last clause was hidden the sublime prophecy of the great and fruitful agency of these schools in the latter day triumphs of Christ's kingdom. Not merely from the child-like, but from veritable, converted children was to be built the kingdom of heaven. Not, indeed, from children alone, for many an adult sinner will come in the filial spirit of a renewed childhood, and enter among Christ's "little ones;" but so many will be the preponderating hosts of children in the great church of the latter day that the observer looking over its splendid and triumphant crowds shall say, "Of such is the kingdom of heaven." Even now the Sunday School is the seed-plot of the Church. When the Christian world shall come, as it certainly will come, to recognize more fully the beneficent might which

resides in the Sunday School organization, what grander and more rapid conquests shall crown the Christian army? What Sherman-like marches, from Atlanta to the sea, will penetrate the yet unvisited territories of the world's rebellion!

The Sunday School is not an isolated and eccentric movement of human benevolence—the mere spasmodic and contagious effort of a few enthusiastic men. It is but a part—the religious part—of that great movement of the age which has organized the common school systems of the world, and is everywhere marshaling the forces of civilized peoples and governments for the education of the rising generations. And as the common, public schools are steadily mounting on the ever advancing wave of popular regard, to greater efficiency and strength, to better methods and nobler work; so must the Sunday School, born of the same great fundamental ideas, and borne onward by the same growing power of popular opinion, advance to new and riper forms of work and to a new and richer fruitage.

While many of the best intellects of the age are busy studying the problems of education and teeming with inventions, both in new methods and machinery of teaching, and while governments and communities are lavishing their means to give to the common school a broader development and a more systematic organization; it cannot be that Christian men will permit the Sunday School to remain unvisited by these influences of the times, and untouched by these efforts at reform.

The reforms in the common schools lie in four directions. They seek 1st. to provide more commodious, and more comfortable rooms, and better furnishing and apparatus; 2d. to secure a better grading, or classification of the pupils and the extension of the courses of study; 3d. to provide better qualified teachers; and 4th. to attain better and more systematic methods of instruction. And these are evidently the directions in which the reform must move in the Sunday School—in which, indeed, it is already moving. Here are portrayed the great features of the Sunday School of the future; the ideals towards which the efforts of the Sunday School worker should tend, and the lines by which their advance must be made.

We need not follow these lines out to the details of results foreshadowed in them. Taken together they exhibit a picture on which we might very profitably dwell—a vision of mingled beauty and beneficence such as the Divine Master may have had in his mind when he held in his arms the little children of Capernaum.

J. M. GREGORY, LL. D.

THE CONVENTIONS.

AT the risk of being thought meddlesome we venture once more to offer some suggestions in regard to the conventions. What we say, we do not offer as our own criticism merely but as the general judgment of Sunday School people. After our article appeared in the April number we received a letter from a lady, one the most gifted

writers of the country, thanking us for the remarks and saying: "At our last state convention at ——— more than half of the time was consumed in the discussion of quibbles by men who knew absolutely nothing of the Sunday School work." Now we do want to urge that there ought to be enough of good sense and firmness in a convention to keep it from drifting about in this purposeless manner. These bores and inveterate speech-makers are a small minority of a convention, but they manage sometimes to keep it from its purpose. Adopt a five minutes rule, or a three minutes rule. And then enforce it. Enforce it on everybody, unless the convention by a vote suspends it in favor of some one whom they wish to hear longer. At the last State Convention in Michigan, we were delighted with the promptness with which President Morrison touched his bell, cutting sentences in the middle, relentlessly clipping a story in twain if it dared drag itself beyond the allotted five minutes. One delegate undertook to finish his story after the president's bell had rung but the sharp cling! cling! accompanied by a polite bow and pleasant smile from the chairman caused him to sit down, saying gracefully, "More has been gained, sir, by your firmness than would have been gained from my story."

The devotional exercises are highly important. They give a religious tone to the deliberations. But they should not be turned into opportunities for lecturing. They should be seasons for prayer—for short, pointed prayers, and a few very brief and spiritual remarks. Let the remarks on general subjects be saved for the body of the convention. But let the devotions of the convention be devotions. In an institute the principal benefit is the instruction received. But, in a large convention, the Spirit that is diffused among the members, the awakened enthusiasm, the renewed purpose to labor with superior diligence, if not the chief, is at least a highly important result. And the devotional exercises are consequently not to be neglected.

Denominational jealousy should be kept out. In a Sunday School convention we know no man according to his sect. Do not be in haste to take offence if some narrow-headed brother does say something sectarian. What if your denomination is treated in a way that is not just right. Ten to one it is thoughtlessness, and a word of explanation will set it right. For our part we have no patience with those people who are more solicitous about securing denominational rights than they are for the advancement of Christ's kingdom. And we have still less respect for those who are fond of treating with utter contempt the views and feelings of those who differ from them. Happily neither of these classes are numerous, but they are none the less to be condemned. We are not afraid that any of the Christian denominations will suffer at their hands.

And now let us make our conventions this year more profitable than ever before. Let us have more enthusiasm, more Christian forbearance, more earnest labor, and, above all, more of the spirit of prayer.

EDWARD EGGLESTON.

THE CITY RESERVOIR.

"With thee is the fountain of life,"—*Psalm* XXVI : 9.

YONDER, on the hights, is the city reservoir. Not a drop of water can it supply itself with, although from it the whole city is supplied. That mighty engine slave—for it is the slavery of machinery that is to do away with the slavery of muscle—that steam-pump, labors with solemn grandeur and unwearied patience, lifting oceans full and oceans full of water, and throwing it incessantly up into that reservoir. And although there is a main along every street, although there is a distributing pipe for every house, and although every man in this great city draws for refreshment, and cleanliness, and luxury, there is always enough ; because silent, and far away, and unthought of, and unremunerated, that lifting arm goes on throwing up, and throwing up, and throwing up.

Now command stillness there, and let the fires go out, and let the pump forget its work, and let the draught continue, let all the streets suck out the stores from the reservoir, and by and by there will be a sense of want in all our houses. The want is occasioned by going out of the fire, and the cessation of the working of the pump.

And as it is with the reservoir, so it is with us. Where you must watch, where you must see that you maintain power, is at the sources. There where the fountain is—there where is the reservoir from which we are to draw courage, and inspiration, and perseverance—there we are to watch and maintain a supply. And to this end we must keep up our connection of faith with God, and feel the influence of the eternal world.

CHRIST FIRST.—Above all, let us take care that none of our teaching diverts the attention of our scholars from the Lord Jesus, and the way of salvation through him There was a certain great painter who had spent a large amount of time in the preparation of a picture of the Last Suppper. When the picture was completed ; he called some of the masters of the art together to ask their opinion upon it.

One and another expressed their views of the performance until one came forward, upon whose judgment he placed great reliance. After looking intently for some time, this friend said, "that which strikes me as the most beautiful thing in the picture is that chalice, the lines are so elaborate and the coloring so beautiful."

The painter, much disappointed, looked at the picture again, then went to his paint-brushes, and dipping one into the paint, he slowly but deliberately smeared out the chalice, saying, "I have made a great mistake if that is the most beautiful object in my picture. I wanted the countenance of my Master to be the most prominent thing. I must have nothing in my picture to divert attention from the face of my Master." Now, here is a lesson for teachers. However excellent and beautiful our lessons may be, let there be nothing to divert the attention of our scholars from the Lord Jesus ; but let all our illustrations be so presented as to lead their minds to Him as the prominent object in every picture, the chief among ten thousand and altogether lovely.

F. J. HARTLEY.

THE SECOND YEAR WITH JESUS.

SELECTIONS FROM THE PARABLES, CONVERSATIONS, AND DISCOURSES OF JESUS.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

LESSON XXII.

THE NEW BIRTH.

LESSON: *John* III: 1–8. HOME READING: *Ezek.* XXXVI: 25–31, *Ephes.* II: 1–10. GOLDEN TEXT: II. *Cor.* V: 17.

NOTES.

Nicodemus—There is in the Talmud, according to Lightfoot, a mention of one Nicodemus Ben Gorion, a brother of Josephus, the historian, a member of the Sanhedrim, and counted one of the three richest men in Jerusalem. It is said that he was able to have maintained the city for ten years. He is said to have been a Christian, to have lost his property, and he is believed by many to be the same as the Nicodemus of the text. He was alive at the destruction of Jerusalem. According to the text Nicodemus was a ruler, i. e a member of the Sanhedrim, and a Pharisee.....*By night*—Doubtless for the same reason that caused Joseph of Arimathea to keep his faith secret, "for fear of the Jews".....*A teacher, &c.*—Nicodemus here confesses his belief

in the divine mission of Jesus, though he does not say anything of his Messiahship. Christ teaches Nicodemus with authority because the latter had acknowledged himself convinced by the miracles of Christ of his being, at least, a prophet. The miracles were not of the kind to be wrought through the influence of evil spirits, and were above human power. (See Whedon in loc.) Christ begins, at once, by taking up his discourse at the very point concerning which Nicodemus probably desired to make inquiry, viz: the nature of the "kingdom of heaven" which both John the Baptist, and our Lord had announced as at hand. And Jesus begins by announcing its spiritual character·····*Except a man*;—The principle applies to all, rich and poor, learned and unlearned, ruler and people·····*Be born again*;—It is called a new birth because, 1. It is a change of heart—a making the man "a new creature." 2. It is the beginning of a new life. 3. It is the adoption of the sinner into new family relations. He becomes the child of God, and a member of the "whole family in heaven and earth." (*See Albert Barnes* in loc.)····*How can a man be born when he is old?*—Nicodemus had often heard of the new birth as applied to proselytes to the Jewish faith who were spoken of as born again—entering into the privileges of Abraham's seed. But how the expression could apply to a Jew he could not see, and so takes a literal view of it, and reasons that it is impossible····*Verily, verily*;—a very solemn form of utterance and one that should impress us with the fact that the new birth is absolutely indispensable to admission into the kingdom of heaven····*Except a man be born of water*····A reference no doubt to baptism which has a very intimate symbolic relationship with regeneration. Christ mentions the outward sign first as in some measure explaining the mystery of the inward work. Baptism is the sign of admission into the visible church as a change of heart is the condition of admission into the invisible····*That which is born of flesh*;—The word flesh is in Scriptural sense the depraved nature. Man is born naturally with a carnal, i. e. fleshly mind—a mind at enmity to God But the new birth of the spirit gives the spiritual mind which is "life and peace," *Rom.* *Marvel not*..Nicodemus still showed surprise, perhaps····*The wind bloweth, &c.*—In both Greek and Hebrew the word for spirit is the same as the word for wind, so that the double sense of the word, here, made the application obvious. The illustration is meant to point out the mysteriousness of the manner of the Spirit's operation. Let us learn from this the presumptuous foolishness of those who affect to explain that which our Lord left in mystery.

SUGGESTIONS TO TEACHERS.

The prominent lessons to be taught from this lesson are:

1. The duty of inquiring the way of life as Nicodemus did.
2. The depravity of man by nature, verse 6.
3. There is no way into the kingdom of heaven but by the new birth.
4. And (we may add) that the new birth can only be had by repentance toward God and faith toward our Lord Jesus Christ.

LESSON XXIII.

BELIEVING ON CHRIST.

LESSON: *John* III: 14–18. HOME READING: *Numb.* XXI: 4–9; *John* III: 9–13.;19–21. GOLDEN TEXT: *John* III: 36.

NOTES.

The fact that the brazen serpent was a type of Christ seems to have been in some sense comprehended before the coming of our Lord, for the author of the Apochryphal book of Wisdom calls it a "sign of salvation." The lifting up of the serpent was a type of the crucifixion of Jesus in the following respects: 1. The people were bitten by flying fiery serpents, as all men are stung by sin which is of that old serpent the devil. 2d. The brazen serpent was in the likeness of the fiery serpents, as Christ was in the likeness of sinful flesh. 3d. But the brazen serpent did not contain poison though in the likeness of poisonous reptiles; so Christ was in the form of a man yet without sin. 4th. The serpent was lifted up on a pole, as Christ on the cross. 5th. He that looked on the serpent lived; so he that looks in faith to Christ "Shall not perish but have eternal life." (See Alford.) These are the points of resemblance, but how great the superiority of the sacrifice of Christ.

This part of our Lord's discourse is an answer to the doubting question of Nicodemus, "how can these things be?" And Christ proceeds in verse 16 to unfold, also, the wonderful love of God in giving his Son for the world's salvation. The allusion seems to be to the offering of Isaac. (Alford.) It was the belief of the Jews that Messiah would judge and condemn the Gentile world. Christ meets this idea in two ways: 1st. He presents the great love of God for the world, that influenced God to send his Son into the world for a purpose very different from condemnation, verse 17. 2d. He shows, verse 18, that in the condemnation that must take place as a result of his coming the line will not be drawn between Jews and Gentiles, but between believers and unbelievers....*Believeth*—An act, not only of the intellect but of the heart, a receiving of Christ in his mission to that individual soul, an acceptance of his sacrifice....*Perish*—the opposite of having "everlasting life"....In the 18th verse and those which follow our Lord proceeds to show that though condemnation was not the object of his coming yet they who rejected him, who refused to believe would be condemned. We see that by "believe" is meant an act of the will.

SUGGESTIONS TO TEACHERS.

The whole circumstance of the discouragement and murmuring of the Jews, the plague of the fiery serpents, the erection of the brazen serpent, and the healing of the people, affords an excellent opportunity to teach pictorially. Let the analogy in its several points, as set down in our notes above, be then drawn out, and then above all let this precious lesson on the atonement be the occasion of laying bare

the heart of the pupil to his own conscience. Let the teacher study our concluding questions, and let these *personal applications* of the great truth be pressed on every pupil. This work will be comparatively easy if the teacher has first solemnly asked these questions of his own conscience. What teacher will so teach Christ from this lesson that some pupil shall be saved thereby? What faithful teacher will follow up these instructions by efforts out of the Sabbath School session to make fruitful the impressions there made?

LESSON XXIV.

LIVING WATER.

LESSON: *John* IV: 5–15. HOME READING: *Isa.* LV. GOLDEN TEXT: *Rev.* XXII: 17.

NOTES.

This lesson is a very beautiful illustration of our Lord's use of that most natural of all methods of teaching, the object lesson. In the heat of the day, sitting on a well-curb, weary and thirsty, speaking to a woman with her pitcher in her hand, what more natural to him whose meat and drink it was to do his Father's will, what more natural than to present the Gospel as a perennial fountain in the heart satisfying, quenching all the feverish thirst of poor, restless humanity, a fountain springing up unto everlasting life! Ah! that we who teach might learn something of this aptness in turning the present circumstances to account in leading the heart to Jesus!....The geographical position of Samaria made it necessary that Jesus should pass through it on his way to Galilee. He was leaving Judea on account of hostility of the Pharisees, not choosing to provoke that enmity too much until his hour was come. The city of Sychar or Sychem as it is in the Old Testament, was situated between Mounts Ebal and Gerizim. .... *Wearied with his journey;*—How do we feel the humanity of Christ in his weariness and thirst, as we are made to realize his divinity in the conversation that ensues....*Being a Jew;*—The Samaritans were not at all descended from Abraham but were Gentiles, worshiping the true God in an imperfect form. See II. *Kings* XVII: 24–31. The animosity of the Jews toward them arose principally from their persistent opposition to the building of the second temple and to the other works undertaken by Ezra and Nehemiah....*The gift of God*—the gift of the Holy Spirit, the living water in the soul.....*Our father Jacob;*—She claims to be a true descendant of Jacob. Our Lord wisely omits to notice this and avoids replying to her questions, but presses right on to the main point, the wonderful qualities of this living water....*Shall never thirst*—the soul finds consolation and satisfaction in the religion of Christ, and while this is the case it cannot thirst....*Sir, give me this water*—not entirely understanding, yet beginning to understand something of the truth spoken, the quick earnest nature of the woman breaks out in this request.

SUGGESTIONS TO TEACHERS.

1. There is a beautiful picture with which to begin this lesson. Christ, weary, and thirsty, sitting on the well-curb, the poor Samaritan woman, a woman of great force of character though a sinner, stopping in wonder at the wonderful words of Jesus.

2. Let the great Central Thought of the Holy Spirit in the heart never be lost sight of. Let the sweet invitation of the Golden Text be the great point of the lesson.

LESSON XXV.

THE TRUE WORSHIPER.

LESSON: *John* IV: 16–26. HOME READING: *Ps.* CXLVI.

NOTES.

The Lord, in the preceding verses had brought the woman to the point of asking for the living water, though she did not fully understand her own request. Now the Lord proceeds to answer the petition, but in a way that she little expected. *Prayers are often answered in a way that we neither expect nor desire.* In order that the Samaritan woman may receive this living water she must first receive a knowledge of her own heart. *We must know our own sinfulness before we can receive God's grace*....Go call thy husband—a command intended to lay bare the woman's heart to her own conscience. *I have no husband*—literally true but really false. She intended to deceive. Christ proceeds to notice the literal truthfulness and at the same time to point out the real falsehood of the answer and the iniquity of her life....*Five husbands*—The law of divorce was lax among the Samaritans, and she had, probably, had five lawful husbands, having been divorced from some of them, others, perhaps, being dead. She had at last come to live in open adultery though still evidently a woman of great influence in her city. The opening to her of the great sin of her life recalled all her sins. Our Lord did not need to go farther, and wisely abstained from pressing the point too far. (It were good if Sunday School teachers had always this wisdom.) The woman was so impressed by the rebuke that she seemed to feel that in recalling these few facts the Lord had told her all that ever she did. These five marriages and the subsequent open sin were connected with all the other events of her life, and she stood appalled in the presence of him whom she perceived to be a prophet, and in the presence of her own sins....She now asks as to the proper place of worship, not as some suppose to turn the conversation but as a consequence of the discovery that she was talking to a prophet, and the conviction that she was a great sinner. The question as to the proper place of worship was an important one to her. It was equivalent to, "Where shall I go to pray to God?" It was a sincere seeking of God....*In this mountain*—Sanballat had erected a temple on Mt. Gerizim, and given the priest-hood to his son-in-law Manasses, who was the son of

the Jewish high-priest....Our Lord proceeds to say that "Salvation is of the Jews," that is from the Jewish nation you must expect the Messiah. This is said to prepare her mind to receive him as the Messiah. He then tells her how unimportant the whole discussion as to place of worship is to become, seeing that the time had now arrived when the truly spiritual character of worship should be understood and when all truly spiritual worshipers. Whether Jew, Samaritan, or Gentile should be accepted. He bases the claims of this spiritual worship on the spirituality of God. God is a spirit—he is capable of communion with spiritual beings. Our worship of God must be a real communion, a genuine intercourse of spirit with spirit.

SUGGESTIONS TO TEACHERS.

Draw from the pupils the following lessons:

1. Our petitions are often answered in a way quite different from what we expect.

2. We must know our own sinfulness before we can receive God's grace.

3. All that ever we did is open before the Lord.

4. We must worship God in spirit and in truth.

Characteristics of spiritual worship: 1. Sorrow for sin. 2. Trust in God. 3. Sincere desire to do God's will. 4. Making our wants known by prayer, &c.

LESSON XXVI.

THE FIELDS WHITE TO THE HARVEST.

LESSON: *John* IV: 31–38. HOME READING: *John* IV: 27–30, and XXI: 1–17. GOLDEN TEXT: *Ps.* CXXVI: 6.

NOTES.

The earnestness with which Jesus had entered on the work of preaching the word of life to the Samaritans had caused him to forget his own hunger and thirst, His disciples besought him to eat, and when they received the assurance that he had meat of which they were ignorant, they thought that some one must have given him food. Then he reveals clearly to them the spiritual meaning of his remark. It was quite early in our Lord's ministry and the disciples had not yet been educated to an appreciation of the spirituality of his teachings. Compare, with our Lord's saying, *Job* XXIII: 12, and *Ps.* XL: 8.

There are yet four months—We may either suppose that it was about seed-time, viz: in December, or that this was a popular saying, most probably the latter. (Alford.)....*Lift up your eyes, &c.*—We need not suppose that our Lord pointed to harvest fields, but called on his disciples to contemplate the great spiritual harvest which was all ready to be gathered. See our analysis on the Question Paper, compare *Luke* X: 2....*I sent you to reap, &c.*—Alford supposes an allusion to the words of Joshua spoken *on this very spot*, "I have given you a land for which ye did not labor," *Josh.* XXIV: 13. The verse

on which this note is written is beyond the lesson, but stands in intimate connection with it.

There is much beautiful instruction in this lesson. 1st. What an example! Christ was hungry and weary, but he loved his work so well that he forgot his fatigue, and the wants of nature. (Barnes.) 2d. We are not to neglect to preach the gospel to the most abandoned sinners. Christ achieved great success by preaching to a Samaritan woman of bad character. 3d. We may often expect immediate success in our work. 4th. There is a reward for the faithful laborer. 5th. The fruit we gather is unto life eternal. O! that we, as Sunday School teachers, might take these lessons to our own hearts and teach some of them at least to our pupils! There is nothing better for a Sunday School scholar than to set them to work for others.

SUGGESTIONS TO TEACHERS.

This lesson should be given pictorially. Have the pupils describe the following pictures: 1st. A harvest home with the rejoicing of the laborers. 2d. The joy of the successful laborer at the day of Judgment. The other parts of the lesson can be given in a direct way.

ROYAL PRESENTS TO AN OFFICIAL.—The presentation as a gift from a royal personage of that which had been worn on his own person was a special mark of favor and condecension.

Morier, in his narrative of "A Second Journey through Persia," thus illustrates this custom:—"When a treaty between Russia and Persia was concluded, some years since, in the commencement, according to the usual form, the ranks of the two principal persons who were deputed to arrange it had to be specified. The Russian general was found to have more titles than the Persian plenipotentiary, who was therefore at a loss how to make himself appear of equal importance with the other negotiator; but at length, recollecting that, previous to his departure for the place of conference, his sovereign had honored him by a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and besides had clothed him with one of his own shawl robes, a distinction of still greater value, he therefore designated himself as 'endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl coat already worn.'

"It will be remembered that the bestowing of dresses as a mark of honor among Eastern nations is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat already worn by what is said of Jonathan's love for David, as well as from the history of Mordecai."

QUESTIONS ON LESSON No. XXII.—June 2d.

THE NEW BIRTH.

SCRIPTURE LESSON to be committed to memory: *John* III: 1–8. HOME READING: *Ezek.* XXXVI: 25–31. *Ephes.* II: 1–10.

GOLDEN TEXT.

If any man be in Christ Jesus he is a new creature old things are passed away; behold all things are become new.—II *Cor.* V: 17.

ANALYSIS.

I. THE INTERVIEW was between our Lord and Nicodemus, a ruler of the Jews, a member of the Sanhedrim, or Senate of the Jewish nation, belonging to the sect of the Pharisees.

II. THE DOCTRINE is the necessity of a change of Heart.

GENERAL QUESTIONS.—As usual in preceding lessons.

ANALYTICAL QUESTIONS.

I. Who was Nicodemus? To what sect did he belong? On what occasion did he speak in favor of Christ? *John* VII: 50. In what way did he afterward show his love for Jesus? *John* XIX: 50. At what time did this interview take place? Why, do you suppose, did he come at night?

II. What did Jesus say first? Did Nicodemus understand him? What did Jesus say afterward? *Verse* 5. What is it to be born of water? *Matt.* XXVIII: 19; I *Peter* III: 21. What is meant by being born of the spirit? See *Rom.* VIII: 4–6. What does Christ say of that which is born of the flesh? What is said of the carnal or "fleshly mind," i. e. the mind not born again, in *Rom.* VIII: 7. Can any one understand *how* the Spirit of God changes our hearts? To what does Christ compare it? Verse 8.

CONCLUDING QUESTIONS.

Have you been born again? Do you feel that your heart is changed? Do you love Christ? Do you trust him? Are you at enmity with God? Will you now be at peace with him? Will you ask Christ for a clean heart?

QUESTIONS ON LESSON No. XXIII.—June 9th.

BELIEVING ON CHRIST.

SCRIPTURE LESSON to be committed: *John* III: 14–18. HOME READING: *Numbers* XXI: 4–9, *John* III: 9–13, 19–21.

GOLDEN TEXT.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—*John* III: 36.

CENTRAL THOUGHT.—Salvation through faith in Christ.

ANALYSIS.

I. Christ compares himself to the Brazen Serpent. Says that he will be "lifted up" or crucified, and that those that believe on him shall be saved.

II. God's love shown in the gift of his Son for our salvation through faith in him.

ANALYTICAL QUESTIONS.

I. Why did God send fiery serpents among the children of Israel? Why did they murmur? How were the people healed? What does Christ mean by the Son of man being "lifted up?" Who shall not perish? Who shall have everlasting life? What is meant by perishing? What is eternal life?

II. What caused God to give his Son to die for the world? How did God show his love to the world? Why is Christ called the "only begotten Son?" What shall they have who believe? What did God send his Son into the world for? Why are some condemned? What is meant by believing on Christ?

CONCLUDING QUESTIONS.

Does "whosoever" include you? Are you in danger of perishing May you be saved? How? Did God love you? Did he send his Son to save you? Will you believe on Christ with all your heart? Will you believe and be saved now?

QUESTIONS ON LESSON No. XXIV.—June 16th.

LIVING WATER.

SCRIPTURE LESSON: *John* IV: 5–15. HOME READING: *Isa.* LV.

GOLDEN TEXT.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will let him take of the water of life freely.—*Rev.* XXII: 17.

CENTRAL THOUGHT.—The Holy Spirit in the heart.

ANALYSIS.

I. THE INTERVIEW was between our Lord and a Samaritan woman.

II. Our Lord teaches her that the grace of God is to the soul, what a fresh, cool, ever-running spring is to thirsty lips.

NOTE. 1st. The grace of God in the heart is like a living spring of water there, because it is a never failing source of consolation at all times and in all circumstances. 2d. It has its seat in the heart. 3d. From the heart it flows out into a life of piety and is thus a blessing to the world. 4th. It ends in everlasting life. *See Barnes' Notes.*

GEOGRAPHICAL QUESTIONS.

In what part of the Holy Land was Samaria? Why was Jesus obliged to pass through Samaria in going from Judea to Galilee? Be-

tween what mountains was Jacob's well situated. Ans. Ebal and Gerizim.

ANALYTICAL QUESTIONS.

I. Who were the Samaritans and how did they learn of the true God? II. *Kings* XVII: 24–31. What was the cause of the enmity between them and the Jews. See *Ezra* chaps. IV: V. See also *Nehemiah* chap. IV.

II. What did Christ ask for? What time in the day was it? Where were his disciples? Why was the woman surprised? What did Jesus reply? What is meant by the "gift of God?" What does our Lord mean by "living water?" Did the woman understand him? What did she say? What does our Lord mean by "never thirst?" See NOTE. Where does religion live? Into what does it spring—what shall the Christian have at last? What did the woman ask? Do you think she fully understood the Lord?

CONCLUDING QUESTIONS.

Have you this well of water in your heart? Are you hungering and thirsting for the water of life? Will you ask the Lord, as the Samaritan woman did, to give you this water? Will you have EVERLASTING LIFE?

QUESTIONS ON LESSON No. XXV.—June 23d.

THE TRUE WORSHIPER.

SCRIPTURE LESSON: *John* IV: 16–26. HOME READING: *Ps.* CXLVI.

GOLDEN TEXT.

Worship the Lord in the beauty of holiness.—*Ps.* XXIX: 2.

CENTRAL THOUGHT.

That the acceptability of our worship does not depend on the place but upon the sincerity and spirituality of our devotion.

ANALYSIS.

I. Christ, by his insight into the Samaritan woman's life, convinces her that he is a prophet, and that she is a sinner, and thus prepares her to receive him as the Messiah.

II. The woman, convinced of sin, inquires whether she shall worship as the Samaritans taught, on Mt. Gerizim, or as the Jews taught, at Jerusalem. Christ in reply announces the true character of worship, and that God seeks true worshipers.

III. Christ reveals himself as the Messiah.

ANALYTICAL QUESTIONS.

I. What does Christ tell the woman to do? What reply did she make? What did Christ say to her then? What did she think of him? Why did she think him a prophet? What do you think were the feelings of the woman when she heard her sinfulness stated by one whom she felt was a prophet?

II. Where did the Samaritans worship? What is the name of the mountain? Where did the Jews worship? By whose command? What does Christ say of Samaritan and Jewish worship? What of true worship? What is a spirit? What does God seek?

III. Who is the Messiah?

CONCLUDING QUESTIONS.

Do you worship God? Do you pray to him from your heart? Do you pray sincerely? Is your heart a "temple of the Holy Ghost?" Is God seeking you?

QUESTIONS ON LESSON No. XXVI.—June 30th.

THE FIELDS WHITE TO THE HARVEST.

SCRIPTURE LESSON: *John* IV: 31–38. HOME READING: *John* XXI: 1–17, *John* IV: 27–30.

GOLDEN TEXT.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—*Ps.* CXXVI: 6.

ANALYTICAL NOTES

I. Christ expresses his delight in doing God's will by calling it his meat or food, and thus teaches us that we should delight to do the Lord's will.

II. Christ shows them the readiness of the world to receive the Gospel, the ripeness of the harvest, and the consequent need of laborers. We should remember that there is the same great opportunity for work to-day.

III. He promises reward to the laborers.

ANALYTICAL QUESTIONS.

I. What did his disciples ask him to do? What reply did he make? Did they understand him? What did he say his meat was? What does Job say, *Job* XXIII: 12? See also *Ps.* XL: 8.

II. What does he say about the harvest? How long was it from seed-time till harvest in Palestine? *Ans.* 4 months. What did our Lord mean? *Ans.* Probably, that as the Samaritans were all ready coming to hear, so they should learn often to expect a harvest immediately after the sowing of the seed of divine truth.

III. What does he say of the wages of them that reap? What reward does Christ promise them that forsake all for him? *Luke* XVIII: 29, 30. What is said of those that turn many to righteousness in *Dan.* XII: 3.

CONCLUDING QUESTIONS.

Are you a laborer for Christ? Would not you like to be the means of saving souls? Can you say that you delight to do the Lord's will? Is it your meat?

BLACKBOARD OUTLINES.

LESSON XXII.

THE OLD LIFE	THE NEW LIFE
is a life of	is a life of
Covetousness,	Joy,
Selfishness,	Peace,
Hatred,	Long suffering,
Wordliness,	Brotherly kindness,
Sinfulness,	Heavenly mindedness,
Enmity against God.	Love to God.
The wages of sin—Death.	*The gift of God—Eternal life.*

WALK IN NEWNESS OF LIFE.

LESSON XXIII.

GOD'S GIFT:	SALVATION:
His Love,	Whosoever
His only Son,	Believeth
To Die,	On Christ
To Die on the Cross	Not Perish,
For Us.	Everlasting Life.
God so loved the world.	Believe and be saved.

LESSON XXIV.

SALVATION IS

A well	Deep,
Of Water,	Satisfying the soul's thirst,
Of living water,	Always fresh,
Springing up	A beautiful fountain,
Unto life	Drink and live,
Everlasting.	"Shall never thirst."

"Draw water from the wells of salvation."

"Give me this water."

LESSON XXV.

"WORSHIP GOD."

Why?	How?
Creator,	With our Hearts,
Preserver,	With our Heads,
Father,	With our Prayers,
Friend,	With our Work,
Redeemer.	Our whole Lives.

Where?—Everywhere.
When?—Always.
In Spirit and in Truth.

LESSON XXVI.

THE FIELDS ARE WHITE.

Work for Jesus:	Christ's Reward:
Lovingly,	His Love,
Patiently,	His Blessing,
Constantly,	His Commendation,
Zealously,	Happiness,
Faithfully.	Heaven.

"Why stand ye here all the day idle?"

Items and Intelligence.

Home.

State Conventions.—The following is a complete list of the State Conventions as far as heard from:

Pennsylvania, Philadelphia, May 28th.
Michigan, Coldwater, May 28th.
Iowa, Davenport, June 4th.
Indiana, La Fayette, June 4th.
Illinois, Decatur, June 11th.
Ohio, Xenia, June 12th.
Wisconsin, Oshkosh, June 18th.
Minnesota, Rochester, June 18th.
New York, Lockport, August 21st.

The Hamilton County S. S. Association held its sixth annual meeting in the Second Presbyterian Church in Cincinnati, April 25th and 26th.

A. S. S. Institute was held in Utica, beginning with the 16th of April, conducted by R. G. Pardee, Esq. Our contributor, Mr. Kellogg, gave an object lesson, and other distinguished Sunday School men participated.

We have mislaid a statement kindly sent us, of the labors of the Missionaries of the American Sunday School Union, in the states of Wisconsin and Minnesota, but glean from other sources, that they have established, during the past year 174 schools with 1,058 teachers, and 5,812 scholars and have distributed $1,438.42 worth of Christian books and papers by donation, and $4,088.46 by sale. They have circulated gratuitously 1,190 Testaments and Bibles, visited 3,438 families, traveled 35,727 miles. The number of conversion through their instrumentality is estimated at 500.

A Sunday School Institute of the Methodist Church was held recently in Pittsburg, at which 40 schools were represented.

Dr. Blackall has entered upon his duties as District Secretary and Sunday School Agent of the Baptist Publication Society.

The Sunday School for Newsboys and Boot-blacks is in a flourishing condition. It numbers as high as a 175 scholars some Sabbaths. It is under the superintendency of Mr. E. S. Skinner, Pres. of the Chicago S. S. Union.

The Mission for Sailors and street boys under the same auspices holds divine service in the same hall every Sabbath evening.

A very interesting Institute was held last week on Tuesday and Thursday evenings in the lecture-room of the Clark street Methodist Church under the auspices of the Methodist Mission and S. S. Union. The pastors of the various Methodist churches preached on Sunday School subjects on the Sabbath preceding, and the Wednesday evening prayer-meetings were devoted to the same subject. We are glad to see that the plan suggested in the March No. of this magazine is being so generally adopted.

Editor's Table.

Sunday School Literature.

It must be Readable. It is of no manner of use to burden your shelves with dull books, whose only recommendation is their ineffable stupidity. We say stupidity, for no person of ordinary intelligence, will write books of dry facts and dull statistics for children. Such were some of those published by the London Religious Tract Society some years ago, and afterwards republished in this country. We have seen a whole shelf full of the useless stuff, looking perfectly new, after having been in the S. S. Library for five years. Give the children books that they read. Books with such titles as "Egypt," "Ancient Jerusalem," &c., are just so much money thrown away, and they will stare at you for years, with owlish solemnity and unsoiled covers. They will last forever.

Sunday School Literature must be true. We do not mean to say there should be no fiction in it. There is nothing more senseless than the crusade against fiction in general. Some books of fiction are truer than many books of fact. The parables are fictitious in form, and yet are full of truth that has never yet been fully comprehended. Bunyan's Pilgrim's Progress is fiction, but it is one of the most truthful books in the world. But a Sunday School book should give a just idea of life. If fiction, its characters should not be exceptional or impossible ones. Its plot should be natural. It should not be full of the preposterous incidents that fill up Mayne Reid's, and Oliver Optic's works. It should not be full of false feel-

ing. The moral taught by a book is not of half so much consequence as the feelings it excites.

There are many books historically true that are really false. Many works of biography, especially of precocious children and of persons whose religious experience was abnormal, are utterly false in the general impression they make. What is represented in them as eminent piety is often nothing more than the mental precocity of disease. They are unhealthful and always pernicious.

It Should be Pure. This is only a negative virtue but it is a great one. The moral teaching should be unquestionable.

It Should be of a Character Calculated to Elevate the Children. We do not say that all Sunday School books should be religious. There are a variety of objects to be accomplished by a Sunday School library. One is to attach the pupils to the school. This is especially the case in Mission schools (and all schools should be Mission schools in spirit and fact). Another object is to cultivate a taste for pure and elevated literature. If S. S. Libraries could only prevent the young people from acquiring a taste for the vile trash that forms so large a part of our reading. And it might be done in a great measure if we had enough of interesting books of the right stamp. But are we not really feeding that very appetite?

The Next Great Step.

The Sunday School work may be marked by epochs. To go no farther back than the introduction of libraries was a step forward. Sunday School papers were a step forward. Lively singing was a great advance. Improved methods of teaching, the Convention movement, the Institute work, all marked epochs. Of course these only characterize the more advanced schools. There are plenty of Sunday Schools that are fifty years behind the times. If we should attempt to find the marked characteristic of our present point of advancement we should say that is increased attention to the conversion of children. This great movement is but just begun. Its full significance is not yet fully comprehended. Nor will it be until we take the next step forward

That next step is the organization of the children for Christian culture and Christian work. Chicago, always ahead in the Sunday School work, is already leading off slowly in this direction. None feel the power of numbers as children do. They are very sensitive to what tacticians call "the touch of the elbows." Converted children and children interested in personal religion should be organized. A child's religion is naturally a social religion. The children's prayer-meeting is not just the thing. It is too stiff. A prominent laborer in a Congregational Sunday School in the city, said to us a while ago that it would be necessary in his school to organize something similar to a Methodist class-meeting. But a Methodist class-meeting is hardly flexible enough. Children want variety and freshness. The "Children's Band," or the "Sunday School Band," or whatever you may please to call it, should have a great variety of exercises. There should be exhortations, silent prayers, prayers in concert, experiences, etc. There should be a judicious conductor who should have a pastoral oversight of the children. Such meetings may be made a great power, and from them the children can be readily graduated into church membership.

Our Book Table.

Longfellow's Poems. Diamond Edition. Boston, Ticknor & Fields. They are all here. All the old favorites, Evangeline and Hiawatha, the Spanish Student, and the Golden Legend, the Psalm of Life, and all the rest compressed in this one small book. This is a move in the right direction. People of moderate means can now hope to have the standard popular writers on their shelves without paying a small fortune for them. Ticknor & Fields are publishing Dickens, in the same style. Of all diamonds commend us to the diamond edition, of favorite authors.

The Scripture Cabinet. By Erwin House. Cincinnati and Chicago, Poe & Hitchcock. We know of no book from which a Sunday School Teacher can get so many and so beautiful illustrations of Scripture truth as from this book. Erwin House is a beautiful writer, and an extraordinary gatherer. He has been all his life remarkable for his tact and judgment in collecting.

Christian Womanhood; Life of Mrs. M. K. Everts. With an Introduction. Mrs. Everts was the wife of Rev. Dr. Everts, of the First Baptist Church, Chicago, and altogether one of the most remarkable Christian women of the age. Gifted with singular executive ability, and physical endurance quite as remarkable, the amount of philanthropic work achieved by her was almost incredible. The last great work of her life was her exertion for the Erring Women's Refuge. We understand that it is the intention of the Association to call their projected building by her name as a fit tribute to the memory of Mrs. Everts as the principal founder of the institution. We are sorry we have not space to notice this book as it deserves. Typographically equal to anything from Eastern houses, it is in all respects worthy of its subject. The eloquent introduction is by her husband, the very beautiful and instructive biography is from the pen of her daughter, the tributes at the close are from a variety of pens, but the whole work is more than a tribute. It is full of stimulus to Christian and philanthropic effort. The copyright, and part of the publisher's profits are devoted to the Erring Women's Refuge. Chicago, Church & Goodman, Publishers.

God's Word Written: the Doctrine of the Inspiration of the Holy Scripture Explained and Enforced. By Rev. Edward Garbett, M. A. Boston, American Tract Society. Chicago, Western Agency, A. T. Soc'y 84 East Washington street, Rev. G. S. F. Savage, Secretary. Mr. Garbett who was Boyle Lecturer in 1861, 1862, and 1863, and is a thinker of marked ability, takes the high ground of the verbal inspiration of the Scriptures. It is not our place here to express an opinion upon the merits of this controversy concerning which good men are divided; but Mr. Garbett's methods are exceedingly forcible, his distinctions very clearly drawn, and his spirit devout. There is much that is novel and interesting in his positions in regard to the relation of the human and divine elements in the Scripture. He argues from fact to principle, from the truth to the inspiration.

Who will Meet me.*

Geo. F. Root.

1. Who will meet me when I die? Who will lead me
2. When my Sa - vior from on high, Calls my spir - it
3. Who will hush my trem - bling heart? Who will heaven - ly

to the sky? Who will love me in that land? In that spir - it
to the sky? Who will meet me on the strand, Of that spir - it
joy im - part? Who will love me in that land? In that spir - it

Refrain.

land. An - gels bright will meet me, An - gels bright, An - gels bright;
land? An - gels bright, &c.
land? An - gels bright, will meet me, An - gels bright; An - gels bright;

An - gels bright will meet me, In that spir - it land.
An - gels brigns will meet me, In that spir - it land.

*From "Chapel Gems," by permission of Root & Cady.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—JULY, 1867.—NO. VII.

MISSION SUNDAY SCHOOLS.

IF there is one channel of christian activity more Christ-like than any other, which is doing more to advance the kingdom of Christ in the very spirit and method of the Master, it is the Mission Sunday School. The blessing they achieve, like that of every other good work, is two fold; that which descends upon the objects of such benevolence, and that which returns into the bosom of the doer, and upon the church itself, in enlarging and purifying and uniting its energies.

As the first christian churches were mission churches, planted by the Apostles in the midst of heathen darkness and corruption, so the first Sunday School established by Robert Raikes was a mission school.

This fact has more than a historic interest; it is a beautiful exhibition of that charity which *seeketh not her own*, and has even a prophetic significance, pointing to the day when churches shall seek to build up not their own denominational interests but the kingdom of God.

The design of the Sunday School at first was to gather in the poor, the ignorant, and the outcast, whether old or young—the foundlings of Christendom—and bring them under the nurturing wing of christian charity, and feed them with christian knowledge. While it has enlarged its original foundations, and from a foundling hospital has become, as it were, a seminary for the education of the children of the church, it should not forget its fundamental idea or discard or neglect those for whom it was especially instituted. And, as to the poor the gospel was preached, before it reached the rich or the high, so the Sunday School should open its doors widest to the children of the poor, the outcast and neglected sons and daughters of ignorance and vice, to whom truth and religion are possessions as alien as the inheritance of a prince.

Who shall say what a power for good, one child, rescued from Sun-

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day desecration at home or in the street, and brought within the hallowed enclosure of the Sunday School, may carry with him into the depraved family circle—a power to check the downward current of vice and immorality and sweeten the bitterness of domestic strife, by the verse of Scripture, or the holy commandment, or the sweet hymn which he there committed to heart. How many a godless parent has been led to conviction and repentance, and brought to pray to that Being whom he once cursed, by the timely word or the artless prayer of a pious child who learned to love the Saviour and to pray in the Sunday School. There is no computation of the good which a *little* religious truth dropped into a susceptible nature, where before there was none, may accomplish.

It is like a seed sown by the wayside, which the birds of the air *may* devour up, but which *may* also by the divine blessing on it spring up and grow into a goodly tree, in whose branches the birds of heaven may build and sing; and which may afford shade and fruit and beauty for the weary traveller.

Another blessing for the church itself lies hidden in these mission Sunday Schools, not recognized as yet, but which is destined if we mistake not, to work a practical solution of one of the great problems of the age and of Christianity—viz.: the dissolving of sects and sectarianism in the fire of christian benevolence, and the flowing together of christians of different names into one comprehensive and catholic church, formed on the basis not of denominational differences but of practical Christianity—a unity not of intellectual opinions but of the spirit of love, and life.

It is an interesting question sometimes discussed in Sunday School conventions, concerning the relation of the Sunday School to the church, involving the specific question, "Should a Sunday School exist without its being in immediate connection with, and under the fostering care of, some individual church?"

On the one hand it is argued that the Sunday School is an organ or department of the christian church growing directly from it and having its life and being within it, as the eye or hand is the organ or instrument of the body, whose life it shares and serves. This *true* idea of the Sunday School is met on the other hand by the fact that in the case of many of our mission schools the Sabbath School is disconnected from any one particular church or denomination, being sustained by a union of christians from many or all denominations; Congregationalists, Methodists, Baptists, Episcopalians, &c., being represented in its organization.

Here then is a christian institution, that has outgrown, as it were, its parents, which is broader in its structure than any one denominational church, and cannot therefore properly belong to, or be under the care of, any individual church. Where then does it belong? and who shall be responsible for its character and support? Some, ignoring the fact that the true church or body of Christ is not identical with, or adequately represented by, the *churches*, so called, that this is *one* while these are many, have feared some infidel tendency in this unmooring of the Sunday School bark from the denominational anchor-

age, and allowing it to move on independently. Others, seeing in this movement the progressive spirit of true Christianity triumphing over ecclesiasticism, have contended that the Sunday School was ahead of the church, and ought not to be hampered by its slow progress.

But none have seemed to read with sufficient clearness the prophetic significance of this fact of a unity in the Sunday School enterprise in the practical work of christian benevolence, which is not witnessed in our churches as at present constituted, which breaks down and melts away all denominational barriers and sectarian differences, in the heat of christian love, and creates a christian organism on a practical basis, broader and more catholic than any which has existed since the days of the apostles.

It is becoming more and more a practical question among the best christians, how to promote true christian unity—how to break down the sectarian spirit that now pervades Christendom and weakens the power of the Church.

Here in the Mission Sunday Schools, organized, and carried on by christians of all denominations, may we not see the type and germ of that *Church of the Future*, which shall absorb all denominational differences, and melt away all divisions in its broad and catholic spirit of truth and charity, which shall comprehend in its simple creed, *all* the truth which is now splintered and parcelled among different sects, and embrace in its pale *all* who love our Lord Jesus Christ in sincerity.

Let the churches, into which these Mission Sunday Schools will naturally grow, or which may be formed around them, preserve in their organization the type of the germ thus planted, and be formed not on the basis of sectarian or denominational distinctions, or of a narrow and exclusive creed, but of a comprehensive christian faith, and a practical christian charity, and the Sunday School will have solved the great problem of the age, and accomplished by its humble ministry what all the Ecumenical Councils and Evangelical Alliances of the world have been unable to achieve.

REV. H. M. GOODWIN.

"BLESSED ARE THE PEACEMAKERS."

NELLLIE and Harry were having a merry time one Saturday afternoon playing "keep store." All went very smoothly until some little accident occurred that stirred up Harry's temper and then their pleasant play was changed to angry strife. In the midst of it the door suddenly opened and their father looked in upon them with a surprised and sorrowful face.

"What! quarreling," my children? he said. "The good Jesus says 'Little children, love one another.'"

He did not need to add more, for the brother and sister were standing silent and ashamed; Nellie with the corner of her white apron in her mouth, and Harry writing with the toe of his boot illegible letters on the play-room floor. In a moment they both ran to their father,

and, climbing into his arms, acknowledged their fault and begged his pardon. The good father sat down and talked with them a little while on the duty of exercising brotherly love, and then, after receiving his kiss of forgiveness, they went on playing as pleasantly as before the angry storm arose.

Not many days after, their father came to tea one evening with a disturbed look on his face. Nellie and Harry saw that he was troubled, so they did not laugh and talk as usual, but ate their supper in silence, while their mother, though wondering much at her husband's moodiness, like a sensible woman refrained from asking questions.

Presently he said to her, "Maragret, I don't wish you or the children to make any more purchases at Mr. Stanton's store. He and I have had a falling out. He has been the cause of my losing over a hundred dollars to-day and I'll have no more dealings with him."

Now Mr. Stanton was a deacon in the church, and perhaps that was why Nellie opened her eyes in such wide amazement.

Mrs. Hadley simply said "very well," not thinking it a proper time to inquire into the particulars of the case, and then the subject was dropped.

That evening when Nellie had said her prayers she climbed upon her father's knee for her customary good night kiss and sat there looking very thoughtful for a little while, then she asked, turning her serious face to his;

"Papa, are all christians brothers and sisters?"

"Yes, dear," he replied, somewhat wondering at the question, "all who love Jesus are brothers and sisters."

"And, papa," went on the little questioner, "didn't you tell us that brothers and sisters ought to love each other very much, and never quarrel, and all that?"

"Certainly, my child," he answered, not seeing the drift of her query, "It is not right for brothers and sisters to quarrel, is it?"

"Well, papa," and Nellie hesitated and lowered her voice that no one else might hear, "isn't deacon Stanton your brother, papa?" She did not wait for an answer, but stealing another kiss, slipped down from his knee and went up stairs; but her wise little words had entered her father's heart like arrows of truth and he could not rest.

"Wife," he said after a half hour's earnest thought, "I must see deacon Stanton this very night. It's a wrong state of affairs when two brothers in the church are scarcely on speaking terms." So Mr. Hadley went at once to see deacon Stanton, and when he returned it was with a lightened heart and the consciousness of being at peace with his brother.

Little Nellie knew nothing of all this, and she wondered very much when her mother sent her to Mr. Stanton's store the following morning for a dollar's worth of sugar; and when Mr. Stanton patted her on the head and gave her a great golden orange she wondered still more. But the old deacon knew all about the little girl's good night talk with her father, and he guessed that God's angel in his book of records had written under her name, "Blessed are the peacemakers."

MARY B. SLEIGHT

"WHAT ARE YOU GOING TO DO BROTHER?"

PHILIP PHILLIPS' LAST SONG.

O WHAT are you going to do, brother?
Say, what are you going to do?
You have thought of some useful labor,
But what is the end in view?
You are fresh from the home of your boyhood,
And just in the bloom of youth!
Have you tasted the sparkling water?
That flows from the fount of truth?
CHORUS.—Is your heart in the Saviour's keeping?
Remember he died for you!
Then what are you going to do, brother?
Say, what are you going to do?

Will you honor his cause and kingdom?
Wherever your path may be?
And stand as a bright example,
That others your light may see?
Are you willing to live for Jesus?
And ready the cross to bear?
Are you willing to meet reproaches?
The frowns of the world to share?
CHORUS—Your lot may perhaps be humble,
But God has a work for you;
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
The morning of youth is past;
The vigor and strength of manhood,
My brother, are yours at last.
You are rising in worldly prospects,
And prospered in worldly things;—
A duty to those less favored
The smile of your fortune brings.
CHORUS—Go, prove that your heart is grateful
The Lord has a work for you;
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
Your sun at its noon is high;
It shines in meridian splendor,
And rides through a cloudless sky.
You are holding a high position
Of honor, of trust, and fame;
Are you willing to give the glory
And praise to your Saviour's name?

CHORUS—The regions that sit in darkness
Are stretching their hands to you:
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
The twilight approaches now;—
Already your locks are silvered,
And winter is on your brow.
Your talents, your time, your riches,
To Jesus, your Master, give;
Then ask if the world around you
Is better because you live?
CHORUS—You are nearing the brink of Jordan,
But still there is work for you;
Then what are you going to do, brother?
Say, what are you going to do?

From New Edition of Musical Leaves.

RELIGION AND ITS TEACHER.

WHEN we view Christianity as a form of education and subject it to the common law of mental culture we make most progress. Education is a drawing out of the mind and heart. It has been thought a development and storing of the mind only, but the present age is making havoc of this old idea, and is viewing the culture of the feelings in a new and important light. It is not immense stores of learning that make up the education of poets, orators, and artists. The feelings of these men, their emotional powers, lie at the foundation of their works and fame. Their souls are not encyclopedias but are delicately strung harps. What then is religion but the drawing out of new feelings—a new stringing of the harp? Did William Pitt love England more than John Bunyan loved the Delectable Mountains and the Beulah Land? Was America dearer to Washington or the Adamses than heaven was to Chalmers and Fenelon? Religion is a drawing out of new feelings, and thus only, it differs from the education of the poet, the patriot; and, as Colridge says no man ever learned to write poetry after he had passed his twenty first year, so we may conclude that the law of religious education is that the feelings be drawn toward its objects, its nature, its God, its immortal life, in the same years that shape the destiny of the orator or the poet.

Thus the Sabbath School sustains towards the world's morals the relation sustained by the common schools to the world's literature and art, and as the father of Cicero took the gifted boy down to Rome that he might spend his young days among the orators, and as the father of Hannibal taught war to the youth of nine years, so the

older religious minds must lead the armies of children to the study and practice of Christianity in the earliest years of their life.

We dare not wait until they have reached mental maturity enough to enable them to understand the doctrines they learn, for this would be to reverse a law of education. The law is that truth is learned first and understood afterward. If the world does not wait for its children to weigh the value of any branch of knowledge before they need seek it, as the child of a fashionable mother does not postpone music until it has come to a rational estimate of its worth, and as the poor man's child does not postpone the reading lesson to years of calm judgment, in which it may see for itself the worth of the acquisition, as in no direction does the world delay education out of deference to the coming individual judgment, so religion will not dare invert a law and seek its education in years which the world will not trust. If the world plants in May, why should religion scatter her flower seeds in September?

The destiny of all youth is in the keeping of those older minds around and about them. Children are an army of which all older minds are generals and captains. We issue marching orders each day to this dear faithful host. If we guide them wisely they will march to Paradise.

One of our poets speaking of the willingness of children to go this way or that, compares them to the raindrops that fall upon the crest of the Rocky Mountains, and hesitate whether to flow eastward and mingle with the Mississippi, or westward to the Pacific:

> Yon stream whose sources run
> Turned by a pebble's edge,
> Is Athabasca rolling toward the sun
> Through the cleft mountain ledge.
>
> The slender rill had strayed,
> But for the slanting stone,
> To evening's ocean, with the tangled braid
> Of foam-flecked Oregon.

Oh what millions of hearts—the young hearts of children, are waiting to be turned eastward or westward! Toward Nazareth or away toward the evening ocean!

This multitude must be taught religion before they know its worth. It must be inwoven in their souls while they know it not. The Swiss young men and maidens know not while in their native land what chains of love their hills and mountains have been all the while fastening about their hearts. They do not know what deep foundations of affection for country those early years are laying, but when these young souls sail afar and find themselves on the plains of the great West, they sit down and weep and sometimes sink to a sorrowful grave through remembrance of their native land. The feelings of religion may thus inweave themselves into the years of youth and reveal their power at last, not by tears of sorrow but of everlasting joy.

The grandest office of life is the proper guidance of tender years.

He that leads young souls aright is the kindest being upon earth. He becomes a source of moral worth and a fountain of happiness. He does not live for himself The world is under his feet. It brings forth better flowers because his foot presses upon it.

History informs us that a Greek army of ten thousand men in an attempt to retreat from Babylon to Greece, became bewildered and lost in the mountain wilderness of Armenia, and for weeks made no progress, but doubled to and fro with heart faint and body weary. In this situation the officers found three natives of the wild region who said that they could guide the army by a road which would enable them in three days to behold the sea that washed the shores of Greece. At once the ten thousand strong soldiers gave themselves up to these three mountaineers. In silence, with their heavy armor and shining spears, the troops followed in long line, and on the third day having come to a mountain summit, lo! there lay before them the ocean that washed their native land. The guides were quite overwhelmed with presents and sent back to their homes.

Thus in the world's great wilderness of sin, marches, to and fro, an army of children more numerous than the host that followed Xerxes. They are bewildered, lost. But led by faithful guides, they will be extricated from the dreary land, and after a few years will, with tearful eyes, behold the sea that washes the confines of the everlasting home.

And, as for the guides, will not God load them with gifts? Will he not make those that turn many to righteousness, shine as the stars, forever?

REV. DAVID SWING.

NEW STORIES FROM AN OLD BOOK.

SECOND SERIES.*

THE VETERAN GENERAL.

He came to the headquarters of the Commander-in-chief, with the leading men of his division, though a whole generation older than any of them, yet as vigorous as the youngest, and was at once greeted in the warmest manner:

"Why General, my dear old friend and comrade, I am glad to see you. How are you?"

"Very well indeed—Never was better in my life."

"You do look hale and young, for one who has been through so many campaigns. Your face is scarcely wrinkled. Your hair has only a sprinkling of gray, and you stand as erect, and your step is as firm, for aught I see, as ever. One would scarcely select you as the oldest of the company."

"Yes, the Lord has kindly preserved my health, and kept me strong and hearty."

"How long have you been in the service?"

"About forty seven years; ever since you and I quit the brick-making business in our native land."

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The Commander-in-chief smiled at first at the answer, and then the thought of those years of unpaid toil which made his youth bitter, brought a shade over his face. But he recovered himself in a moment, and asked:

"How old are you now, General?"

"Just eighty five to-day, sir. I was forty when you and I took that long scouting tramp together, and that was forty five years ago."

"Yes. I recollect that forty day's journey through the enemy's country. That was the hinge on which both our lives turned. We were in great danger while scouting, of falling into the hands of our foes."

"And in much greater danger when we came back among our own people, and made our report against that of our companions.

"True. It required more real courage for us two to bring in that good report of the country against the united voices of the other ten scouts, than it ever did to go into battle. But General, you did not flinch; you stood with me through it all. I admired your heroism that day. Even when the people gathered as a furious mob to stone us, you did not cower. It would have fared hard with us had not the Lord interposed just then for our protection."

"Yet how soon was the tide of public feeling turned. In a few days the poor faint hearted scouts died of the plague—the whole ten—not a man of the twelve was left but you and I. Then the people saw who was right. But it is sad to think of their sudden death just in the prime of life."

"And, sadder yet, that whole generation are dead. They were all cut off before their time. We two are left alone. Besides us there is not an old man in the nation. The gray heads are nowhere to be found among us. The Lord has wonderfully preserved us two through our journeys, through our battles, and through those more terrible plagues."

"Just as He promised us in that day. To His holy name be all the glory. It is safe to obey Him and trust His promises."

"But, General, you must feel quite like retiring from the service now. For I remember, you have had of late, an arduous civil work also to do, in surveying the conquered territory, and dividing it among the different tribes of the nation. Have you come to ask to be relieved from active duty?"

"Not at all. I am as ready for another campaign as I was forty years ago. My strength has not failed in the least. I can turn out as early in the morning, and march as far in the day, and come in as fresh at night as ever. I can lead and tire out most of the young men. I have no thought of leaving the service yet awhile. Indeed, I have come now to ask as a favor, that I may conduct the campaign against the tall warlike mountaineers."

"You don't mean those very giants that were the terror of the ten scouts?"

"Exactly them. With the Lord's help I will drive them out of their walled towns, and out of their mountains, and thus prove the words of that report of ours literally true, that with God on our side, we need not fear the tallest, strongest men in the land."

"That would be a complete vindication of our report. But is it not too much for you to undertake at your time of life, General?"

"No. And so sure am I of victory, that I will take their lands as my only share of the conquest. It is a good region, for you remember that cluster of grapes we found there, so heavy that it took both of us to carry it home. I want to settle there with all my family."

"God bless you, General, you shall have that region for your own. You have richly deserved it, and He will give you the victory."

"Don't speak of my deserving it. Say that the God of our fathers is good, and it is a blessed thing to obey him and find favor with Him."

As the veteran General went away, the Commander looked after him with the love of a brother, and said to himself: "Noble old man! The same as ever! True as steel! His heart always in the right place! How singular that he has never had a particle of envy of me. We were about the same age, and had been much together, and I was promoted to be the Commander-in-chief, and have had in larger measure, the credit of our victories, but he has never envied me. He has been contented as the leader of his division. And now he has his reward. Grand old man! The whole nation reveres him."

The old General planned his campaign, assembled his forces, and defeated three warlike chieftains with their clans, took possession of their cities, and he and his children and their descendants lived there for hundreds of years.

Now it is for the children to learn the name of this General; his father's name; his nation; his division; the land of his birth; the name of the Commander-in-chief; that scouting expedition, whence it started, through what country, for what purpose; names of the other ten scouts; and what chiefs, cities, and mountains the general conquered and possessed. LAURENS.

One sweet word of holy meaning
  Cometh to me oe'r ond oe'r,
And the echoes of its music
  Linger ever, evermore;
Trust.—no other word we utter
  Can so sweet and precious be,
Turning all life's jarring discords
  Into heavenly harmony.

Clouds of thickest blackness gathered
  O'er my soul's dark sea of sin,
And the port of heaven was guarded
  From my guilty entering in;
Then came Jesus, walking to me,
  O'er the surging waves of sin,
Calling, clear above the tempest,
  "He that trusteth Heaven shall win!"

OBJECT LESSON

ON MATT. V: 13, ADAPTED TO LESSON XXVIII, JULY 14.

SALT.

(USE A FEW PIECES OF ROCK SALT, OR A SMALL QUANTITY OF TABLE SALT.)

Analysis—properties and uses.—Is a pervading or penetrating substance, found native in the earth (rock salt) or obtained by evaporation from water containing saline particles. Is cleansing and preservative, but if its "saltness" or peculiar flavor be lost, conduces to sterility rather than fruitfulness. Is melting when applied to ice and snow. Promotes the health and growth of the human body. Is emblematic of a covenant of friendship—also of purity and fidelity.

Analogies.—Christian influence is pervasive—words, looks, action, passing from person to person and heart to heart. Is cleansing, by substituting holy thoughts and purposes for irreligion when used as an instrument in the hands of God for the salvation of souls. Is preservative to society, to morals and religion, for only just and righteous laws can command its approval. A christian without grace is like salt without savor or "saltness," "good for nothing." Kind and loving efforts for their salvation will have a melting effect upon cold and icy hearts. Grace will promote the health and growth of both spirit and understanding. This emblem is typical of the purity of purpose, the faithful spirit and unshaken attachment to the Saviour which characterize the Christian life.

Inferences.—If this simple substance will so thoroughly pervade the things to which it is ordinarily applied, how much more effective to preserve, cleanse, and promote the growth and health of souls must be that spiritual influence which springs from a human heart, itself pervaded by the spirit of Jesus and animated by devotion to his cause.

If by the loss of its peculiar property, its savor, the salt is rendered valueless, it behooves the Christian to hold fast his peculiar characteristics, as a follower of Christ, and "be not conformed to the world," lest the influence of his life be either neutralized or made positively hurtful.

Illustrations.—At the salt springs in Syracuse, in the state of New York, you will find great fields covered with what look like sheds at a distance. But the sloping roofs thus seen are only the coverings to large shallow vats of the salt water which is pumped up from the springs. These roofs or coverings are upon rollers, so that when the sun is shining and evaporation will take place they can be rolled off; and when the rain comes on they can be speedily replaced and prevent the tanks or vats from filling with fresh water. The salt, as it is thus produced, crystalizes into various shapes, some very curious. I have one that resembles very closely a human leg and foot, and others square and diamond shaped, some large and some very small. But no matter what the form or size, the salt is the same clear white substance, bright and sparkling, and having the same savor. So, christian influ-

ence and effort may take various forms, but is the same in substance, whether exerted in the little ways of childhood or in the larger and more important work of mature years.

"Not long ago some boys made a slide in a gutter near the public road; it was in a part of the road which made it very dangerous to passers by. A grocer who lived at the corner of a street close by, took a handful of salt, when the boys had gone away, and threw it over the ice, which was soon thawed. 'What a fine thing salt is,' said an old lady, 'it has melted away what might have done injury to many persons.'" So, sometimes, upon the "slippery places," where the wicked are found, sprinklings of this gospel salt may stay their feet from sliding into the depths of woe.

General Questions.—(Displaying object.) What is salt? Its color? Where found? What uses has it? What may happen to make it useless? What effect does it have when used for food? What is an emblem? Of what is salt an emblem? In what ways does a christian life resemble salt? What is the "savor" of a christian life? What effect does grace have upon the soul? What is grace? Why was salt used in the Jewish sacrifices? What spirit should you have in order to exercise a healthful and blessed influence? What way of life must be avoided? Which has the most saltness to the taste, the larger pieces or the fine grains of salt? Which are best, the little words and works of children or the greater ones of older people? Are there any who need help which we can give their souls? Who are they? Where may they be found? Do yon know any such? What can you do for them?

Troy, N. Y. JAMES H. KELLOGG.

STAR-WATCHINGS.

MY window opens toward the east,
And, through the long night-watches
Bereft of sleep, with eager eye
I note the solemn marches
Of silent stars across the sky:—
The sky, that like God's guarding love,
The slumbering earth o'er-arches—
And, as I count those far-off lights
Slow mounting up the path of blue,
Then see them pass into the heights
Beyond my window's narrow view,
Lo! in the east new stars arise
To fill the places of the old,
And softly to my charmed eyes
Steal down their slender rays of gold.
Thus, have I counted, year by year,
The dearest treasures of my heart,
One after one, like silent stars,
Into the vast unknown depart.

But for each light that vanished thus
For aye beyond my sorrowing sight,
With tenderest love my God has set
A new star in my night.
Some holier joy, some higher hope,
To guide me has been given,
And Peace and Trust, that star-like hang
Above the clouds storm-riven,—
Fair orbs whose pure and saintly light
Shall culminate in Heaven.

MARY B. SLEIGHT.

MUSIC IN THE BIBLE.

CONCERT EXERCISE.

OUR subject, this evening, is the music and musical instruments spoken of in the Bible. Who can tell us where they are first mentioned?

1. In Gen. IV: 21, we read of Jubal, that "He was the father of all such as handle the harp and the organ."

And who was this Jubal? When did he live?

2. Jubal lived before the flood, and was a descendant of Cain. And we have learned this interesting fact; that the Persians and Arabians still call musicians and singers, *Kayne*, or descendants from Cain.

Can you find a passage indicating the early use of music on joyous occasions?

3. Yes. In Gen. XXXI: 27, Laban chides Jacob for his manner of leaving him; and tells him, "I might have sent thee away with mirth and with songs, with tabret and with harp."

And who can tell us of the song of Miriam after the Children of Israel had passed through the Red Sea?

4. In Ex. XV: 20, 21, we read that "Miriam the Prophetess, the Sister of Aaron, took a timbrel in her hand; and all the Women went out after her with timbrels and with dances. And Miriam answered them: Sing ye to the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea."

Who has the passage in which the greatest number of instruments is mentioned?

5. I have. It is in Dan. III: 4, 5. Shall I tell you the occasion? Nebuchadnezzar, the king, had set a golden image in the plain of Dura, in the province of Babylon. "Then an herald cried aloud, to you it is commanded, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image."

6. I have found in I Sam. X: 5 how Saul, after his annointing, met a "company of prophets, coming down from the high place with a psaltery and a tabret and a pipe and a harp before them."

7. And when Solomon was annointed King, "They blew the trumpet

and all the people said, God save King Solomon. And the people piped with pipes so that the earth rent with the sound of them."

No one has yet mentioned the viol. Who can tell us of that?

8. I find this in Amos v: 23, where God is said to reject the false service of Israel: "Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols." And farther on, woe is pronounced upon such, when they "chant to the sound of the viol and invent to themselves instruments of music like David."

We were to learn of what material some of these instruments were made. Who can tell us?

9. In 2 Sam. vi: 5 I find, "And David and all the house of Israel played before the Lord on all manner of instruments made of firwood; even on harps and psalteries and on timbrels and on cornets and on cymbals." And in 1 Kings x: 12, we read that "Solomon made of the almug trees, harps and psalteries for singers." And in Num. x: 2, Moses is directed, "Make thee two trumpets of silver; of an whole piece shalt thou make them."

I suppose the little bells upon the priest's garment were for musical use; will you tell us about them?

10. In Ex. xxviii: 31, 33, we read, "Thou shalt make the robe of the ephod all of blue. And beneath, upon the hem of it, thou shalt make pomegranates of blue and of purple and of scarlet round about the hem thereof; and bells of gold between them round about."

Who can tell us some interesting things about the singers of the olden time?

11. Of those set apart by David for the temple service it is said, "All these were under the hands of their father for song in the house of the Lord; with cymbals, psalteries, and harps. The number of them was two hundred four score and eight." This I find in 1 Chron. xxv: 6,7.

12. And I, also, have learned in the second chapter of Ezra, that in the congregation of them that were returned from Babylon, "There were among them two hundred singing-men and singing-women." Nehemiah speaks of "two hundred and forty-five singing-men and singing-women."

13. And have you ever thought how sublime must have been that scene at the consecration of Solomon's Temple, when "The Levites which were the singers, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets and cymbals and instruments of music and praised the Lord, * * then the house was filled with a cloud, * * for the glory of the Lord had filled the house of the Lord."

And do you know that the Psalms of David were the songs of the glorious temple-service?

14. Yes, and they are full of allusions to temple music. Thus; "Sing aloud unto God our strength, take a psalm and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon—Ps. lxxxi: 1—3.

15. And in another, "I will praise thee with the psaltery, unto thee will I sing with the harp." And again, "Praise him with the clear cymbal, praise him with the resounding cymbal."

What other mention of musical women do you find?

16. I find it stated "When David was returned from the slaughter of the Philistine that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music."—1 Sam. XVIII: 6.

17. And in Ps. LXVIII: 25 it is said, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."

18. And you remember Solomon says, "I gat me men-singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."—Eccl. II: 8.

But we have given almost all our passages from the Old Testament. Who has found some in the new?

19. Christ likens that generation unto children in the market-place, saying, "We have piped unto you and ye have not danced." And he says, "When thou doest thine alms do not sound a trumpet before thee."—Matt. XI: 17 and VI: 2.

20. Yes. And Paul, you know, likens a soul without charity to "sounding brass and a tinkling cymbal"—1 Cor. XIII: 1.

21. And you know at the raising of the daughter of Jairus, "When Jesus came into the ruler's house, he saw the minstrels, and the people making a noise."—Matt. IX: 23.

22. There is one more: John says, "I heard the voice of harpers, harping with their harps. And they sang as it were a new song."

23. I love to remember that at the birth of Jesus was sung the sweetest song that earth has ever heard; when, "Suddenly there was with the angel a multitude of the heavenly host, praising God and singing, Glory to God in the highest, on earth peace, good-will toward men.—Luke II: 13, 14.

24. And I, too, love to remember, when that dear life was drawing to its close, after Jesus had eaten the supper with his disciples, "When they had sung an hymn, they went out into the Mount of Olives."—Matt. XXVI: 30.

Do you know that this hymn is supposed to have been the latter part of the Psalms, the Jews always sang on the night of the Passover?

25. Yes, they sang Ps. CXIII, and CXIV, before the Passover, and to the end of Ps. CXVIII, afterward, so that, probably the last words Jesus ever sang with his followers were the words of this glorious Psalm.

Let us close our conversation by singing or reciting together with our lips and in our hearts, these words from the last and the most praiseful of all the Psalms of David.

(In Concert) "Praise ye the Lord!
Praise him with the sound of the trumpet.
Praise him with the psaltery and harp.
Praise him with the timbrel and dance;
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals;
Praise him upon the high-sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord!" Ps. CL.

MARY B. C. SLADE.

PRIMARY LESSSON.

Our Alphabet.

A. A soft answer turneth away wrath.—*Prov.* xv: 1.

B. Blessed are the pure in heart, for they shall see God.—*Matt.* v: 8.

C. Come unto me, all ye that labor and are heavy laden, and I will give you rest.—*Matt.* xi: 28.

D. Depart from evil, and do good.—*Ps.* xxxiv: 14.

E. Even a child is known by his doings, whether his work be pure, and whether it be right.—*Prov.* xx: 11.

F. Fear God and keep his commandments.—*Eccl.* xii 13.

G. God is our refuge and strength; a very present help in trouble. —*Ps.* xlvi: 1.

H. Honor thy father and thy mother, that thy days may be long up-the land.—*Ex.* xx: 12.

I. I will love Thee, O Lord, my strength.—*Ps.* xviii: 1.

J. Jesus saith unto him, I am the Way, the Truth, and the Life. —*John* xiv: 6

K. Keep thy tongue from evil, and thy lips from speaking guile. —*Ps.* xxxiv: 13.

L. Love your enemies.—*Matt.* v: 44.

M. Make me to understand the way of thy precepts.—*Ps.* cxix: 27.

N. Now is the accepted time, behold, now is the day of salvation. ii *Cor.* vi: 2.

O. O God, thou art my God; early will I seek thee.—*Ps.* lxiii: 1.

P. Pride goeth before destruction, and a haughty spirit before a fall. *Prov.* xvi: 18.

Q. Quench not the Spirit.—1 *Thess.* v: 19.

R. Remember now thy Creator, in the days of thy youth.—*Eccl.* xii: 1.

S. Suffer little children and forbid them not, to come unto me, for of such is the Kingdom of Heaven.—*Matt.* xix: 14.

T. The Lord is my Shepherd; I shall not want.—*Ps.* xxiii: 1

U. Unto thee, O Lord, do I lift up my soul.—*Ps.* xxv: 1.

V. Verily, verily, I say unto you, he that believeth on me hath everlasting life.—*John* vi: 47.

W. Whatsoever a man soweth, that shall he also reap.—*Gal.* vi: 7.

Y. Yea, though I walk through the valley of the Shadow of Death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.—*Ps.* xxiii: 4.

The above exercise, after being thoroughly learned, may be frequently repeated, in concert, until its precious texts are firmly impressed upon the memory, never to be forgotten. Let the children be taught to emulate each other in the promptness of their responses. Occasionally, make brief comments upon one or more of the texts, and "Our Alphabet" will prove to be what, in my own class it remained for over two years, an unfailing source of interest and profit.

C. R. Blackall.

THE SECOND YEAR WITH JESUS.

SELECTIONS FROM THE PARABLES, CONVERSATIONS, AND DISCOURSES OF JESUS.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

LESSON XXVII.

THE BEATITUDES.

LESSON: *Matt.* V: 1–12. HOME READING: *Luke*, VI: 20–26. GOLDEN TEXT: *Ps.* CXXVIII: 1.

NOTES.

Tradition points out a mountain which is also laid down on some of the maps, as the "Mount of Beatitudes." and though there is no positive evidence that this is indeed the mountain from which this sermon was preached, yet Dean Stanley shows that it is quite probably the true location....*Blessed*—Happy....*Poor in spirit*—The humble, those who are lowly in their own estimation of themselves; those who feel their own poverty are the better prepared to receive the true ideas of the kingdom of heaven. Until we are humble we are not in a proper state of mind to receive Christ as our king.....*They that mourn*—No doubt the meaning of this expression is "they that

mourn for sin." We cannot see how any other meaning can be given to it without doing violence to the whole connection. Observe that such a positive repentance—sorrow for sin—is a step in advance of the merely negative self-abasement expressed by the previous beatitude....*Comforted*—with a trust in Christ.....*The meek*—This is a fruit of the previous repentance. See *Matt.* III: 8. "Meekness," says Barnes, "is patience in the reception of injuries. It is neither meanness, nor the surrender of our rights, nor cowardice; but it is the opposite of sudden anger, of malice, of long harbored vengeance" Christ insisted on his right as did also Paul. See *John* XVIII: 23, *Acts* XVI: 37....*Shall inherit, &c.*—They shall inherit the earth (or the land). As the Jews inherited the promised land, so they shall inherit the heavenly Canaan....*Hunger and thirst*—We are on still higher ground. "A longing after perfect conformity to the holy will of God."—(*Alford*). "They shall be filled," says Augustine, "with that food of which the Lord himself said 'It is my meat to do the will of my Father,' and with that water of which he that drinketh, as He also said, 'Shall have in him a fountain springing up unto everlasting life.'" Augustine presents only another side of the same truth when he says in another place that "this righteousness is Christ," for the doing of God's will by the Christian is ever connected with the putting on of Christ. He that most fully lays hold of the merits of Christ will be most filled with delight in doing the will of Christ....*Merciful*—An active development of this hungering after righteousness, is the doing good to others....*Pure in heart*—"That is, whose minds, motives, and principles are pure. Who seek not only to have the *external actions* correct, but who desire to be holy *in heart*, and who *are so.*"—(*Albert Barnes.*)....*Shall see God*—In proportion as our hearts are purified are we brought into greater nearness to God. If we may be allowed the use of the strong scriptural expression, we shall say that the man of pure motives has great *fellowship* with the Spirit of God....*Peace-makers*—All those who labor for the spread of that Gospel that is "first pure, then peaceable," are peace-makers, and are consequently in a peculiar sense the children of God the great author of the Gospel of Peace. But this text gives no countenance to those who would compromise the right for the sake of peace. Purity first, peace afterward....*Persecuted*—"Doubtless these simple words have, in all ages, consoled the sufferers for Christ, in dungeons, under the rack, and amid the flame."

SUGGESTIONS TO TEACHERS.

This lesson does not admit of pictorial illustration. Some stories or anecdotes might be gathered, similar to the one in the present number of the TEACHER on the seventh beatitude. Perhaps the "numerical method" as Mr. Pardee calls it, would be the most available. Get the class to count how many classes are called blessed. Then name the nine, beginning with "poor in spirit," &c. Then have the nine reasons recited, as "theirs is the kingdom of heaven," &c. In using the numerical method it is better to make a division into the first three, the second three &c., &c. Then changing the method, ask

why the poor in spirit are blessed? Who shall be filled? Who shall see God? Why are the peace-makers blessed, &c.? These methods of course must be accompanied with a clear explanation of the meaning of the lesson.

LESSON XXVIII.

THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD.

LESSON: *Matt.* v: 13–16. HOME READING: 1 *Cor.* VIII. GOLDEN TEXT: *Phil.* II: 15.

NOTES.

Ye—All disciples of Christ, not apostles and ministers alone. *Salt of the Earth*—The allusion is to the preserving qualities of salt. *Lost its savor*—Instances are cited of salt having lost its savor, particularly the bituminous salt used by the priests with their sacrifices.... *The light of the world*—The light by which the Christian shines is the reflected light of Christ.... *A city set on a hill*—A profession of religion places a man in a prominent place before the world.... *Under a bushel*—The measure alluded to contained about a peck.... *Let your light so shine*—That is, although it is not right to be ostentatious of our piety, it is yet our duty to set such an example before the world that others may be led to do right. It is perfectly allowable that our alms should be done in the eyes of the world if thereby the world shall be drawn to do right. But we should be very careful of the motive of such publicity.

See also Analysis, &c., on the Question paper.

SUGGESTIONS TO TEACHERS.

See the Object Lesson by Mr. Kellogg in the present number of the TEACHER. The two Objects: *Salt* and *Light* might be introduced. In an infant class, a lighted candle.

APPLICATIONS.

1. The good influence we may exert on the world. 2. The necesity for preserving our own piety and devotion in order to have this influence. 3. The enlightening influence of Christian example. 4. The wrong of concealing our light: the duty of a public profession of our faith in Jesus.

ILLUSTRATION.

"A BURNING AND A SHINING LIGHT."—It is the life, not the profession, that wins; the heart, not the tongue, that takes captive. At a small town in Yorkshire, England, died August 18, 1853, an aged Wesleyan class-leader, named John Read. He was of very obscure parentage, and had his living to obtain by what was called clogging. Part of the labor of clogging consisted in cutting down trees, and preparing them for various kinds of handicraft. Though very poor,

he always gave something weekly to the cause of religion or benevolence. Almost every one in the town of Settle, where he lived, knew John Read, the class-leader, and all loved him. He had the faculty of being ready with a good word for religion wherever he happened to be. An early member of Mr. Read's class relates that upon his first visit to their house, one of the first things he did was to ask her if she loved God. The question was asked in such a way, and with such a tone of voice, and expression of countenance, as to touch her heart. She shortly after became pious, and was fifty years an exemplary member or the British Wesleyan church. At another time, visiting the father of the late Matthias Wildman, Yorkshire, he heard young Matthias, who was a wicked young man, humming a favorite song. "Well, my lad," said Mr. Read, "will you come to meeting to-night, and help us sing?" He replied "I don't care if I do." The word spoken that night in the meeting pierced deep into young Wildman's breast, and he became afterward a flaming light.

An infidel of Settle was supposed to be dying, and his wife became greatly concerned for him. "Shall I not send for some one to pray with you?" she said to her husband. A moments pause ensued. "No, no; you need not send for any one except old Mr. Read, the class-leader. I know the old man. His life is in the right. Send for him." And the old leader came and prayed. The infidel was raised to health again, and became a pious and useful man.

Prayer—secret prayer—was the habit of his life. He made his little shop back of his dwelling the place where he called upon the Lord. When death came everything was in order, and he was ready for the transfer. To an intimate friend he said, "It is all right now; I have a clear prospect: give my love to all my friends;" and then sweetly fell asleep. A few weeks before his death, a friend said to another, as he beheld old John at his bench, "There sits a man who is the brother of the Lord Jesus; his locks are white, and when like snows they melt in the silence of the grave, there will be a great flood." It was even so; for when the old class-leader was carried to his rest, many followed his remains, and scarcely a dry eye was observed in all the multitude of mourners.

It is observed of Cæsar, that he never said to his soldiers, "ite," go on; but "venite," come on, or follow me. So our great Exemplar, while he commands us to duty, hath shown us the way. "Follow me," is the divine injunction.

Two architects were once candidates for building a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. The other, who got up after him, only observed, "That what his brother had spoken he could do;" and thus he at once gained the cause.

Such is the force of example, that even our enemies are sometimes penetrated with admiration, and constrained to bear a testimony in our favor. It is observed of Bishop Jewel, that his affability of behavior and sanctity of life made a fierce and bigoted Papist sometimes say to him, "I should love thee, Jewel, if thou wert not a Zuin-

glian. In thy faith thou art a heretic; but surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran."

Lord Peterborough, more famed for wit than religion, when eh lodged with Fenelon, at Cambray, was so charmed with the virtue and piety of the archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."—*Scripture Cabinet.*

LESSON XXIX.

Of Anger and Swearing.

Lesson: *Matt.* v: 21–26, and 33–37. Home Reading: *Rom.* xii: 9–12. Golden Text: *Exod.* xx: 13.

NOTES.

Our Lord's design in the former part of this lesson is to show that the general principle of the sixth commandment is violated by anger, even though it does not result in actual injury to the object of it. He defines the different grades of guilt, basing his distinction upon the current distinctions of the Jewish law. He first declares that he that is angry with his brother without a cause—guilty of any rash and unreasonable anger is in danger of the judgment. We may notice in this declaration; 1. That according to the religion of Christ all are brethren and therefore the law of love should have full effect upon all our relations with others. 2. That it is anger without a cause that is forbidden. There is nothing more wholesome than righteous indignation against wrong. See *Eph.* iv: 26. See also the example of our Lord Jesus Christ in *Mark* iii: 5. We may remark; 3. That the "judgement" was the Jewish local court which took cognizance of smaller offences but whose powers extended to death by the sword. Our Lord does not mean to make laws for the Jewish nation but to show the relative guilt of different degrees of anger....The signification of *Raca* is equivalent to our English word blockhead, and was an expression of contemptuous anger. This form of anger is declared to be of the same relative guilt as those crimes tried before the council or Sanhedrim, the supreme court of the Jewish nation. They inflicted death by stoning. There was yet one other penalty more severe, which was the casting of the body into the valley of the Hinnom, the loathsome spot in which the idolatrous Jews of the former times had sacrificed their children to Moloch. This is what is meant by the hell-fire of the text. The Valley of Hinnom was used as a place to cast offal, and fires were kept burning in it to purify it.

Our Lord then proceeds to show that our sacrifices will not be acceptable unless we first become reconciled to an offended brother. Clearly, a brother who has just cause of offence....*Agree with thine adversary*—Right all wrongs speedily lest God's judgment overtake you.

In the latter part of the lesson we are shown the evil of swearing. None of the oaths mentioned are judicial oaths but are such as the

Orientals used in common conversation. A truthful man does not need an oath, it rather unsettles our faith in a man's veracity than confirms it.

SUGGESTIONS TO TEACHERS.

1. Find familiar illustrations of these several grades of anger suited to your pupils. Also of oaths and idle words of confirmation, such as "indeed, it is!" "upon my honor!" &c.
2. Show the necessity of the Grace of Christ in the heart.

LESSON XXX.

TREATMENT OF AN ENEMY.

LESSON: *Matt.* V: 38–48. HOME READING: *Matt.* XVIII: 21–25. GOLDEN TEXT: *Rom.* XII: 21.

NOTES.

The expression quoted by our Lord was laid down as a rule for the magistrate, but the Jews carried this law into private life. In our Lord's discourse, he does not teach that the great natural law of self-defence is to be disregarded, but that in most cases a wise kindness is better than force.... *Turn to him the other, &c.*—Not to be literally followed, but by the like patience and self-possession we are to disarm a foe.... *Coat*—The under garment.... *Cloak*—the outer garment. Better to sacrifice both if by so doing, you can bring a neighbor to a better state of mind, than to prolong a quarrel into a feud.... *A mile, &c.*—The royal officers had the power of impressment in transmitting a dispatch. This was regarded as peculiarly severe by the Jews. The 42d verse teaches a general willingness to sacrifice our rights to the good of others.

In the passages that follow, our Lord shows that this kindness should grow out of a sincere love for our foes. The perfection of religion is love to all men. But in no part of this discourse does our Lord teach that we should surrender the right for the sake of peace. And yet nothing is more contrary to the spirit of this lesson than the incessant and testy assertion of "our rights" to which we are so much given.

SUGGESTION TO TEACHERS.

This lesson should be given in a manner similar to the last one.

"DEARLY BELOVED, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head."

QUESTIONS ON LESSON No. XXVII.—July 7th.

THE BEATITUDES.

SCRIPTURE LESSON: *Matt.* v: 1—12. HOME READING: *Luke* vi: 20—26.

GOLDEN TEXT.

Blessed is every one that feareth the Lord; that walketh in his ways.—*Ps.* CXXVIII: 1.

CENTRAL THOUGHT.

The happiness of a Christian experience and a Christian life.

ANALYSIS.

I. PROGRESS.—In the Beatitudes we go from the lower to the higher. Each beatitude describes a higher state than the one preceding.

II. FITNESS.—How beautifully is the promise attached to each beatitude suited to the person described.

GENERAL QUESTIONS.

Repeat the Lesson and the Golden Text. Give the Central Thought in your own words. What were the circumstances under which this sermon was delivered, as given in the first verses of the lesson.

ANALYTICAL QUESTIONS.

I. What is meant by being poor in spirit? *Ans.* Humble, ready to submit to God's will. What kind of mourning is referred to? *Ans.* Mourning for sin and the other sorrows that occur in a christian life. What kind of a man is a meek man? What is meant by hunger and thirst? *Ans.* Strong desire. Which is the better state of mind, a simple mourning for sin, or an earnest desire to be better? What is the difference between a meek man and a merciful man? *Ans.* The meek man does no harm to others, the merciful man does good to others. What is the difference between those who hunger after righteousness and those who are pure in heart? What is the difference between the merciful man and the peace-maker? *Ans.* The merciful man does good by relieving the distress of others, the peace-maker does good by helping them to be better.

II. Why are the poor in spirit blessed?

NOTE. Until we are poor in spirit we are not ready to submit to the authority of the kingdom of heaven.

Why are they that mourn, blessed? Why the meek? Are those that rule the earth generally meek? Why are they that hunger, etc., blessed? Why the merciful? Why the pure in heart? (See *Matt.* VI: 22.) Why the peace makers?

NOTE.—They are called the children of God because God also brings "peace on earth."

Why are the persecuted for righteousness sake blessed?

III. What kind of poverty is blessed? What kind of hunger?

What kind of purity? Are we happy on account of anything in our circumstances or the state of our heart?

CONCLUDING QUESTIONS.

Do those blessings include you? Are you poor in spirit? Do you mourn for sin? &c., &c.

QUESTIONS ON LESSON No. XXVIII.—July 14.

THE SALT OF THE EARTH. AND THE LIGHT OF THE WORLD

SCRIPTURE LESSON to be committed to memory: *Matt.* v: 13—16. HOME READING: I *Cor.* VIII.

GOLDEN TEXT.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: *Phil.* II: 15.

CENTRAL THOUGHT.

That our examples should lead others to love and serve God.

ANALYSIS.

I. The Christian is compared to SALT because as salt is used to preserve other things from decay, so Christians keep the world from utter corruption.

II. Christians are called the LIGHT OF THE WORLD, because Christian lives show others how they should live.

GENERAL QUESTIONS.

Repeat the Lesson and the Golden Text. Have you read the passage for Home Reading? Can you give the Central Thought in your own words?

ANALYTICAL QUESTIONS.

I. What is the use of salt? What does the word "savor" mean? If salt has lost its savor or strength is it good for anything? How is a Christian like salt? If a follower of Christ loses his piety and devotion, what is he good for?

II. How is a Christian like a light? What is said of a city on a hill? Where do men put a lighted candle? What is a candle for? Ought a Christian to keep his religion hidden? What do you think of the life of a monk or a nun? What do you think of a hermit's life? Ought a Christian do things that are not wrong and yet that seem wrong? I *Cor.* VIII: 13, I *Thess.* V: 22.

CONCLUDING QUESTIONS.

Does your life shine? Has God put his grace in your heart? Have you lost your savor? Are you trying to conceal your Christian life? Are you leading a life that will do good to others and glorify God?

QUESTIONS ON LESSON No. XXIX.—July 21st.

OF ANGER AND SWEARING.

SCRIPTURE LESSON to be committed: *Matt.* v: 21—26, and 33—37. HOME READING: *Rom.* XII: 9—21.

GOLDEN TEXT.

Thou shalt not kill.—*Exod.* XX: 13.

CENTRAL THOUGHTS.

1. That every desire to injure another is a violation of the sixth commandment.

2. That all swearing in common conversation is wrong.

ANALYSIS.

I. Christ shows that there are three degrees of guilt in violating the sixth commandment. These he represents under three forms of punishment known to the Jews. 1. Any anger without a cause—rash unreasonable anger. 2. Anger that shall say *Raca*, "blockhead." 3. That which shall call a man a *fool*, among the Jews meaning an impious infidel.

II. He gives directions for reconciliation with an offended brother.

III. In the second part of our lesson the Lord lays down the rule that we are not to swear by anything because the truthful man needs no such confirmation.

EXPLANATORY NOTES. 1st. The "judgment was the court of each city or town, and tried all ordinary offenses, sometimes even inflicting the death penalty with the sword. The "council" was the Sanhedrim, the supreme court which tried the greater offenses of blasphemy, &c., and it inflicted the penalty of stoning. The last and severest penalty was the casting of the dead bodies into the Valley of Hinnom which the Jews called "hell-fire." Our Lord means by these to show the degrees of punishment in the future world.

2d. By swearing, our Lord evidently does not refer to swearing in a court of law or upon other solemn occasions, but to the habit of swearing lightly in conversation.

ANALYTICAL QUESTIONS.

I. What is the first degree of anger? Of what does our Lord say the man angry without a cause is in danger? What is the second degree? What does Raca mean? What danger is threatened? What is the council? What is the third degree of guilt? What is the danger threatened? What does hell-fire mean in this place? What does our Lord mean by mentioning these three forms of punishment?

II. What does He say of being reconciled to a brother? Will God hear us if we have wronged another and do not ask forgiveness? What is meant by agree with thine adversary, &c.; *Ans.* Repair every wrong before divine justice inflict punishment to the utmost. —*Whedon.*

III. To what kind of swearing does our Lord refer? Does he mean swearing in a court of law? Why should we not swear by heaven? Why should we not swear by the earth? What should our communication be?

CONCLUDING QUESTIONS.

How can we best keep from angry passions and wrong words? Can we do better than give our hearts to Christ? Whence do evil passions come? Have you asked for a clean heart?

QUESTIONS ON LESSON No. XXX.—July 28th.

OF THE TREATMENT OF AN ENEMY.

SCRPITURE LESSON to be committed: *Matt.* v: 38—48. HOME READING: *Matt.* XVIII: 21—26.

GOLDEN TEXT.

Be not overcome of evil, but overcome evil with good. —*Rom.* XII: 21.

CENTRAL THOUGHT.

That out of sincere love we are to act kindly toward our enemies.

ANALYSIS.

I. Our Lord teaches that we are not to revenge insult or to resist injury, but by our patience, self-control, and kindness, make our enemies friends. Verses 38—42.

II. He also teaches that we are to do this from love, and not from a desire to display our good temper. Such love and forbearance, he shows us is like that of God himself.

EXPLANATORY NOTE. We are not to understand our Lord as doing away with the law of self-defense, but as showiug how we can best overcome our enemies by the law of love.

ANALYTICAL QUESTIONS.

What rule does our Lord quote from the Mosaic law in verse 38? Does it there refer to private revenge or public justice? *Ans.* To public justice, but it had been misinterpreted by the Jews to apply to private quarrels. What law does Christ give in its stead? Does he mean that we are not to defend ourselves from an infuriated man? If it should be necessary for us to defend ourselves by force, in what spirit should it be done? To what custom does he refer when he speaks of compelling one to go a mile? *Ans.* To the authority of the post-couriers in ancient time to *impress* one in their service for a short distance. Did our Lord mean that all these commands should be obeyed literally or in their spirit?

II. From what kind of a motive are we to treat our enemies thus? Is there any religion in loving our friends? Does God love his enemies? Does he bear with them? Whose children shall we be, if we love our foes? What shall the peace-makers be called? See verse 9. What is the conclusion of the chapter?

CONCLUDING QUESTION.

Are you a child of God?

Items and Intelligence.

The State Conventions.—Michigan.—The Michigan people always have delightful conventions. And how they do turn out. On Wednesday evening the house was so full that another audience was gathered below. Hon. Mr. Wilcox, the genial president, was called away at the close of the first session and Rev. R. C. Crawford presided with excellent tact and promptness during the remainder of the convention. Mr. Pardee was clear as ever and surprised the convention with the fresh things that he brought forth. He is one of those transparent thinkers who is utterly impatient of all theory that has no practical aim. Rev. Dr. Haven delivered an admirable address on the second day. Prof. E. Olney read the most complete Secretary's report we have ever heard. Miss Hill, of Detroit, gave an admirable Infant Class Lesson with the use of objects, blackboard and pencil drawings. Prof. Ripley gave an elaborate illustration of the use of charts and blackboards in Sunday School teaching. If we could all handle a piece of chalk as the professor does! The *practical result* of this convention, we think exceeded that of any we have ever attended. A full phonographic report was made by I. Newton Baker Esq., of the S. S. Times, and will be published in pamphlet form. We must not forget the singing which was so admirably conducted by Prof. Seager.

Iowa State Convention.—This convention met this year in the beautiful city of Davenport. Hon. Hiram Price, member of Congress, presided, and certainly no better president for a convention has been found in the country. There was great enthusiasm throughout the convention, a great deal of practical work, and altogether it was one of the best we have ever known. Those Iowa people were the last to wheel into line but for earnestness they cannot be excelled anywhere. Many fine addresses were made by Iowa delegates and very efficient service was rendered by Wm. Reynolds, Esq, of Peoria, Ill. Among the beautiful incidents of the convention was an address from Father Rutledge, an aged minister who has been actively connected with Sunday Schools since 1810. He related some interesting incidents that occurred in the beginning of the Ragged School movement. One of the most delightful meetings of the convention was the "experience meeting" with which it closed. Five minute speeches were made by delegates from all parts of the State. Some spoke who had seen Iowa a wilderness. One brother had been a member of the well known Andover band. Others had been pioneers of other denominations. A peculiarity of the convention was the very large proportion of ministers present.

In regard to the music it is only necessary to say that Philip Phillips, the immortal "Singing Pilgrim" was there. "He makes one feel like a child," said one delegate with tears in his eyes. Great credit is due to Robert Grant, Esq., the corresponding Secretary for the excellent success of the convention. The proceedings were reported by I. Newton Baker, Esq., of the Sunday School Times, and will be published in pamphlet form.

Illinois State Convention.—Unfortunately for us, owing to the pressure of editorial duties and the failure of all lines to make connection, we did not reach this convention until near its close. We cannot pretend to give an abstract of its proceedings. Much less can we give any idea of the overwhelming enthusiasm of this

the greatest Sunday School gathering of the world. More than one thousand delegates were enrolled, aud there were about two thousand people present during most of the time. The people of Decatur had built an immense tabernacle, 160 feet long, by 60 feet in width, and this building was full to overflowing during most of the time. Wm. Reynolds, Esq., of Peoria, that indefatigable Sunday School worker, was president. Admirable service was rendered by Rev. Dr. Burns of Chicago, a recent accession to the Sunday School force of the State. Dr. Burns has been well known as an eminent laborer in behalf of this cause in Canada. It would not do for us to begin to name the other eminent Sabbath School men from various parts of the State, who were present. The enthusiasm knew no bounds on Wednesday evening, when, in an effort to raise two thousand dollars for the work in the State, the convention subscribed $5,170. This is nearly five times as much as has been raised at any other State Convention in the country. But the most glorious fact, and one that reflects the greatest credit on the executive committee, is that *every county in the State is organised.* This can be said of no other State. The fact that the State led the country in the Sunday School work was the prime cause of the wonderful tide of joy that was the key-note of the assembly. From Galena to Cairo—from Lake Michigan to the cotton patches—every county has organized a convention. Certainly this is a grand achievment. What State will be next on the roll of honor?

On the last evening it seemed impossible for the convention to adjourn—speaking, singing, and cheering, were the order until nearly midnight, when the vast concourse joined in singing "Blest be the tie that binds," and "Shall we gather at the river," after which they adjourned. The singing was conducted by Philip Phillips and Mr. Seager. Mr. Baker took a full phonographic report for publication in the S. S. Times and in pamphlet form.

THE LEGISLATURE AND THE SUNDAY SCHOOL.—One of the most interesting incidents of the Illinois State Convention was the interchange of telegrams between that body and the State Legislature, then in extra session. In response to one sent by the Convention, the Legislature returned a joint resolution of hearty congratulation, supplemented by an enthusiastic message from the President of the Senate and the Speaker of the House.

THE Indiana Convention met this year at Lafayette. Hon. Will Cumback of Greensburg, was chosen President. Mr. Pardee was present, and the convention was in all respects a good one. We greatly regret our inability to be present.

THE Wisconsin and Minnesota Conventions met too late for us to notice them in this issue.

DENOMINATIONAL CONVENTION.—THE ROCK RIVER CONFERENCE, METHODIST.—This Sunday School Convention met in Freeport. Though a denominational convention it was thoroughly catholic in its spirit adopting a resolution of hearty cooperation with the State Association. The admirable Institute exercises of Mr. Vincent possessed additional interest from the fact that he held the first of those institutes that have caused him to be so widely honored as a Sabbath School worker, in this same city of Freeport. The convention was largely attended, very earnest, many fine addresses were delivered, and the practical result must be good. Rev. J. M. Freeman, of Newark, N. J., the well known juvenile writer, received his first introduction to the Western Sunday School people at this convention. His addresses were admirable for felicity of illustration and practical value. If we mistake not, Mr. Freeman will be in demand hereafter at Western S. S. Conventions, both denominational and State.

PERSONAL.—MR. BAKER—One of the most genial and delightful Christian gentlemen we have ever met is I. Newton Baker. Esq., of the Sunday School Times. A man of refined culture, a vigorous writer, and one of the very best reporters in the United States, he has rare qualifications for his position.

MR. PARDEE was obliged to turn back at Lafayette, from his western tour on account of the dangerous illness of Mrs. Pardee. This has been the occasion of great regret to those who hoped to have had the benefit of his instructions in the other conventions, and who feel a profound sympathy for Mr. Pardee in his affliction.

PROF. R. W. SEAGER, who has been associated with Philip Phillips in giving concerts, &c., is holding a series of Sunday School Concerts and Sociables and Conventions and Grand Concerts in different parts of Illinois. He is in this way helping many schools to purchase organs, &c., and teaching the children to sing. His address is Cleveland, Ohio.

BAPTIST ANNIVERSARIES.—The anniversaries held in this city during the latter part of May brought many earnest Sunday School workers to this city. It is too late to notice these meetings now, though many things were said and done of interest to Sundry School people.

SEND US REPORTS.—We will thank our friends for brief notes of the doings of State, county, and denominational Sunday School conventions or Institutes.

NOTICE.—The Executive Committee of the Illinois State Sabbath School Association have made an arrangement with Rev. E. Eggleston, managing editor of the Sunday School Teacher, whereby Mr. E. agrees to spend a portion of his time during the summer and autumn, in attending county S. S. Conventions, and holding Institutes in the Western portion of this State. Conventions and Institutes should not be called on Wednesday, but always as early as Tuesday morning or as late as Thursday morning. In this way parties attending conventions can often reach two in a week. We would be glad if contiguous counties would arrange to hold two conventions in one week. No Committee should advertise that Mr. Eggleston will attend their convention unless positively authorized to do so. County Associations desiring such services will apply immediately to the undersigned or to Mr. Eggleston.

E. C. WILDER, Chicago.
For EX. COM.

OUR BOOK TABLE.

IN THE WORLD, NOT OF THE WORLD; by William Adams, D. D., New York American Tract Society; Chicago, N. W. Branch, No. 7, Custom House Place.

A beautiful little bevelled red-edged book, that takes up the questions of doubtful morality, the opera, the dance, and the theatre, and settles them from the standpoint of Christian love. Written in a transparent style, and with marked ability, it must do good.

WHY I AM A CHURCHMAN.

OBSERVATIONS ON THE APOSTOLIC RITE OF CONFIRMATION.

Two little pamphlets from the pen of the Rt. Rev. Geo. M. Randall, D. D., Bishop of Colorado. Of course in a magazine such as ours we cannot be expected to treat of controversial subjects.

CHILDREN'S CENTENARY MEMORIAL.—By D. Wise, D. D., New York, N. Tib-

bals, 37 Park Row. One of the many books that owe their existence to the Methodist Centenary Celebration last year. Beautifully bound and printed.

REBELLION REGISTER, &c.: by Robert A. Campbell, Indianapolis; A. D. Streight, Publisher. A little of everything, from the Declaration of Independence to Grant's Official Report, and from Washington's Farewell Address to Rules for the Government of Parliamentary Bodies. These documents are all good though somewhat old.

MEMOIR OF TIMOTHY GILBERT; by Justin D. Fulton, Boston, Lee and Shephard.

Timothy Gilbert, the founder of Tremont Temple, the advocate of revivals, and above all the "grandest abolitionist in Boston," is fitly embalmed in this.

THE June number of TILTON & CO'S AMERICAN JOURNAL OF HORTICULTURE is out, and contains sixteen pages more than any previous number, and closes the first volume of this valuable Magazine. It is proper at this time to congratulate its publishers upon having attained two grand results: First—in having more than fulfilled their promises to give the public the best Horticultural magazine ever published in this country—one which no live, progressive, horticulturist can afford to be without; and, second, in having secured that confidence and patronage of the public, which renders the magazine a pecuniary success. It enters upon its second volume with promises of increased value, and the first is a guaranty that they will be fulfilled.

THE AMERICAN CONFLICT. We are pleased to announce to our readers that the American Conflict, a History of the Great Rebellion, in two volumes, by Horace Greeley, is complete.

Vol. II. is a fitting counterpart to Vol. I., *of which* 130,000 *copies have already been sold*, and which has been accepted by men of all parties as the Standard History of the War.

It is written in a clear, terse. and vigorous style, relieved from dryness by a compressed fervor and occasional touches of humor. Mr. Greeley has endeavored to portray the soul of the Great Conflict. His vivid and graphic descriptions of Armies, Marches, Battles, and Sieges, are all designed to impress upon the minds of his readers the efforts, burdens, sacrifices, bereavements, and valor of our soldiers, the constancy of our statesmen, the patriotic faith, courage, and generosity of our citizens, and the growth and potency of those intellectual, moral, and Providential forces, which operate in behalf of Liberty, Intelligence, and Civilization. Yet, while so much attention is given to the "Philosophy of History," the molding and refining of public opinion, the succession of Political events, and to Legislation and its sequences, at least *three fourths* of Vol. II. is devoted to Military and Naval occurences, and is more complete in all of the minor details of campaigns than any history yet given to the public.

It contains accounts of 100 engagements, not described by other historians in several of which the losses numbered more than 1,000 each.

The Work contains 144 *Portraits*, in classified groups, of prominent actors in the war, and a splendid life-like portrait of the author. 71 Diagrams of Battlefields, prepared by topographical engineers from plans made on the field, and a large Copper Plate Map of the Seat of War, 28 x 38 inches, being the most complete and accurate map of the kind yet published.

The mechanical execution of the work is unsurpassed, being substantial and elegant in style.

An American citizen, who desires to understand the causes which led to the great crime of "Secession," and the succession of events which rendered "Treason Odious" and the Union Triumphant will not fail to read the American Conflict.

The Work is sold only by subscription, and is now ready for delivery by Geo. & C. W. Sherwood. 105 Madison St., Chicago, Ill., and by their agents in the West.

SUMMARY OF STATISTICAL REPORT OF SABBATH SCHOOLS IN COOK COUNTY,

Prepared for the State Association by the Chicago Sunday School Union, May, 1867.

E. S. SKINNER, President. E. PAYSON PORTER, Secretary, Box 6160, P. O. M. V. VAN ARSDALE, Missionary for the City. C. H. REER, Missionary for the County.

DENOMINATION.	Home Schools.	Mission Schools.	Officers and T'chers.	Scholars.	Total Membership.	Average Attendance.	Volumes in Libraries	Children's Papers.			Hopeful Conversions.	Confirmations.	No. Schools holding				Benevolent Contributions.	Monies expended for Sunday Schools
								Weekly.	Semi-Monthly	Monthly			Teachers' Meetings.	Prayer Meetings.	Children's Py'r Meet.	Concerts.		
Baptist,	12	7	516	6,269	6,785	4,849	4,380	2,200	825	1,100	387	.....	11	11	6	9	$1,824 50	$24,395 20
Presbyterian,	14	6	651	5,650	6,301	4,528	6,937	2,375	450	200	124	.....	11	14	7	10	1,295 00	13,733 50
Methodist,	16	7	620	4.968	5,588	4,092	6,954	590	2,485	600	266	.....	15	12	6	12	2,389 60	16,114 85
Congregational,	6	4	408	3,749	4,157	3,017	2,685	2,255	175	825	201	.....	5	8	2	7	1,248 80	8,391 40
Episcopal,	15	3	393	2,788	3,181	2,279	2,550	90	514	300	.....	44	5	1	1	...	323 55	2,748 46
Lutheran,	6	...	42	1,020	1,062	752	.....	.....	.....	75	.....	177	2	...	..	...	.....	7,710 00
Evangelical, (German)	6	...	184	1,079	1,263	468	.....	.....	.....	615	39	.....	4	1	1	1	33 75	371 50
Reformed,	1	...	8	50	58	45	.....	.....	.....	.....	.....	.....	...	...	..	...	.....	.....
Welsh Calvinist, Meth.	1	...	14	82	96	59	.....	.....	30	.....	.....	.....	1	...	..	1	24 00	19 60
Reformed Prot. Dutch,	2	1	43	280	323	234	550	.....	75	150	2	.....	2	2	1	3	30 00	20 00
United Brethren,	1	...	25	161	186	140	.....	175	.....	.....	1	.....	1	...	..	1	86 00	186 00
United Presbyterian,	2	...	36	216	252	166	318	50	100	.....	4	.....	1	...	..	1	25 00	53 16
Church of God,	1	...	23	173	196	88	300	170	.....	.....	.....	.....	...	...	..	...	.....	.....
Christian,	2	...	18	165	183	160	200	.....	.....	.....	.....	.....	...	...	..	...	.....	25 00
Free Will Baptist	1	...	19	134	153	98	300	100	.....	.....	.....	.....	1	...	..	1	.....	.....
New Jerusalem,	3	...	23	176	199	109	450	.....	.....	.....	.....	.....	1	...	..	...	11 00	25 00
Union,	1	6	161	1,535	1,696	1,259	282	115	75	.....	153	.....	2	3	2	1	.....	3,017 00
	90	34	3,184	28,495	31,679	22,343	25,906	8,120	4,729	3,865	1,177	221	62	52	25	48	$7,291 20	$76,810 27
County Schools reported,	48	...	533	3,366	3,859	2,839	5,469	75	645	180	106	10	2	3	2	9	438 17	860 05
Total,	172	...	3,717	31,821	35,538	25,182	31,375	8,195	5,374	4,045	1,283	231	64	55	27	57	$7,729 37	$77,670 32

Schools Organized during the past year.— Church Schools, City, 14; Mission, 18; County, 14; Total, 46. Schools Discontinued.— Church Schools, City, 5; Missions, 6; County, 1; Total, 12. Increase in Membership during the year, 4,682. Increase in average attendance, 1,408. No. of Schools organized by the Chicago S. S. Union during the year, 8; Membership of same, 808; Average attendance, 532.

OUR CENTRAL ROOMS, No. 150 Madison St., Young Men's Christian Association Block. Library, Maps, Charts, &c. All Sunday School workers always welcome.

We Hail the Sabbath School.*

L. B. Marsh.

1. The Sab - bath morn is break - ing, The Sab - bath bells are wak - ing,
2. 'Tis here we join in sing - ing, The songs of love re - deem - ing,
3. Our teach-ers we'll re - mem - ber; Ten thou-sand thanks we ren - der,

4. But ah! life's sun - ny morn - ing With all its sweet a - dorn - ing,
5. Then may we all re - mem - ber To strive our hearts to ren - der,

Our homes with joy for - sak - ing, To join the Sab-bath School.
Our lit - tle offer - ings bring - ing, Ho - san - nas to our King.
For thoughts of us so ten - der, While in our Sab - bath School.

Like ear - ly blos - soms fall - ing, Will soon have passed a - way.
While now so young and ten - der, To Christ, our heaven-ly King.

Refrain.

Shout and sing; Shout and sing; We hail the Sab - bath School!

Shout and sing; Shout and sing; We hail the Sab - bath School!

Shout and sing; Shout and sing; We hail the Sab - bath School!

Shout and sing; Shout and sing; We hail the Sab - bath School!

* From the Golden Crown, by permission of H. T. Merrill & Co.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—AUGUST, 1867.—NO. VIII

APT TO TEACH.

OO much attention cannot be given by teachers to the *manner* in which their instructions are conveyed. Many have ample stores of knowledge but they cannot bring out the things new and old; dungeons of scriptural learning, but in them the word of God is bound—it hasn't free course. They have no door of utterance. Far from being stagnant pools, they have within them the pure water of life—but the well is deep and they have nothing to draw with. They cannot break into morsels the bread of life, giving to each starving applicant a portion of meat in due season. How many who come desiring to be filled with good things, are sent empty away. They want bread, but in the "hard sayings" dealt out to them, receive little better than a stone. How important is it to be "Apt to Teach!"

1. To be apt you must be simple. To muffle the body of our thoughts in the folds of the language in which they are clothed is as foolish as it is criminal. In teaching chemistry to the young who would think of calling heat, caloric, and charcoal, carbon. The adoption of such technical terms would be deemed the extreme of pedantry. Nor less pedantic and absurd would it be in teaching them the great truths of religion to speak of the hypostatic union of divinity and humanity in Christ, or of his vicarious oblation, or, as I have heard of one teacher expressing himself, of the *amaranthine inheritance*, instead of the inheritance that passeth not away. Well hath the apostle said, who gloried in using great plainness of speech, "except ye utter by the tongue words easy to be understood, how shall it be known what was spoken, for we shall speak into the air. I had rather speak five words with the understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Some think they are simple when they are only silly. In true simplicity there is true sublimity. But here as in other things there is sometimes but a step between the sublime and the ridiculous. There is all the difference in the world between being childlike and childish.

Entered according to Act of Congress, in the year 1867, by ADAMS, BLACKMER, & LYON, in the Clerk's Office of the District Court for the Northern District of Illinois.

Who, so simple as the great Teacher at whose feet we profess to sit; and who hath left us an example that we should follow his steps. Therefore did the common people hear him gladly, and the little children flock after him to hang on his lips and be gathered in his arms, and make the air ring with their Hosannahs. Let us sit at his feet and learn of him.

2. Suggestiveness should be sought after—we mean the power of throwing out ideas which will set the mind to working. Instead of keeping the memory constantly on the move, the finger should be laid on the mainspring by which the whole mental machinery will be set in vigorous and uniform operation. The class soon sinks into stagnation when the teacher aims not at making its members think for themselves. Some deal too much in exhortation. Instead of teaching they fall into a species of preaching. Deeply interested in the things unseen and eternal themselves, they, desiring their youthful charges to be equally so, press these on their attention with great earnestness it is true, but with such continuousness and sameness as to become tiresome. To the modes of expression employed, the children soon get used, and the tedious address falls flat upon them. The yawning, the whispering, the looking round, the signs of fidgeting manifested, unmistakably reveal their feeling to be—"Oh what a weariness is it! when will it be over?" From such "vain repetition" no benefit can accrue. To awaken interest there must be variety. Explanation, examination, and exhortation must be alternated—"here a little and there a little"—not too much even of any one thing. To set and keep the mind thinking, nothing is better than close catechising when skillfully conducted. But here again there is liability to err. Often questions are put, which require in order to answer them, no mental effort whatever. "Yes" or "No" is all that is expected, and the very look as well as language of the teacher, indicates which of the two. The question too, is frequently so framed as to contain the answer within itself. One teacher asks—Was not Jesus the Son of God? Yes. Was he born in Bethlehem. Yes. When he came to his own, did they receive him? No—and so on. Here is a mere bodily service which profiteth little. Another shapes his questions thus—Whose son was Jesus? Where was Jesus born? How was Jesus treated by his own relatives?—and so on. Here the children are thrown upon their own resources. They are led to think. Of course with the more advanced classes, questions should be used requiring a greater extent of knowledge and grasp of thought. In the catechetical department also, some teachers, particularly the females, who otherwise form most efficient aids, err in confining the question too closely to the one whose turn it is. The question is put in such a low tone that the rest of the class do not hear, and feel no interest in what is going on till it comes round again to themselves. The consequence is they are inattentive, adjoining classes are disturbed, and the general order of the school is invaded. Even though all the members of a class be not abreast of one another, (an object which should be studiously sought,) the attention of all should be directed to the question which each happens to be at. "Let all hear each, and each

hear all." In order to the more efficient accomplishment of this, classes should be arranged in the form of a circle or square; anything rather than a straight line; unless the class be very small, when it is immaterial.

3. *Liveliness* is another element in aptness to teach. One of a dull, sluggish, morose temperament, may make a serious and solid, but will never make a successful teacher. We need mercury rather than morphia. We need those of quick sensibility, of generous impulses and beaming countenance, the winning voice, the merry heart, which doeth good like a medicine; those possessing that mental and moral magnetism which will draw out after them the affections of the young. Already is godliness associated too much with gloom and the embracing of it, regarded as the exchanging of a road sunny and smooth, and freighted with flowers, for one shady and stony and planted with thorns. We require to do everything, in order to eradicate from the minds of the young this most erroneous notion—to shew them that godliness is profitable unto all things and that wisdom's ways are pleasantness and peace. How important then that teachers be of a happy hopeful disposition, and the world's greatest philanthropists have been so. As has been beautifully said—"They saw everything in rose-light, in a warm light borrowed from the promises of God and from the bright results to which their ardent faith looked forward." And if you would be a successful teacher, you must be sanguine. You must shed on your class some of this borrowed rose-light. You must not be daunted by any difficulty. You must not even be startled by any outbreak of depravity. And you must not despond, though hopes be only raised in order to be dashed again. Still look not at the turbulent spirits and sulky truants before you, but look at the Christian citizens and affectionate disciples into whom you hope to see them transformed. They are yet to be your joy and crown; take pains with them therefore, though they may be your present grief and cross. Hope the best, and this very hope will end in something good.

4. The *pictorial* should be prominent in your teaching. Of what use is a well put illustration even to those grown up? It gives to abstract truth a substantive existence—clothing the naked skeleton with flesh and putting breath into it. What was regarded as repulsive, wears a pleasing aspect. You had started back as from a spectre, but now you embrace a friend.

Children are proverbial for their love of stories and pictures. Truths which, when presented in a dry didactic form, are nauseated by them as the most distasteful medicine, are eagerly received when thus sweetened.

Of this natural liking it is well to take advantage and to turn it into a right channel. God taught the children of Israel then in a relatively juvenile state, by pictures. The entire apparatus of types was illustrative. Christ also used similitudes. The pictorial was the most marked characteristic of his teaching. This doubtless had not a little to do with the wonderous interest it awakened. Here again he has left us an example. He appears before us the Model Master. Let us learn of him.

REV. R. F. BURNS, D. D.

THE DIAMOND CROSS.

A YOUNG girl stood at a jeweler's counter examining with eager eyes the gems so enticingly arrayed. There were all manner of precious stones, rare and dazzling, and pure pale pearls, and creamy cameos. All were beautiful, and Agnes turned her gaze from one to another unable to decide which was the most desirable, till suddenly a small cross set with diamonds and twined with a delicate vine, flashed its starry light into her eyes.

"See, mother, see that beautiful, beautiful cross!" she exclaimed. "I would rather have that than all the other jewels in the case."

"It is very beautiful," said her mother, "but diamonds are far too grand for my Agnes, and far too expensive for her father's means."

"What is the price?" she asked the clerk, hoping that her mother had over-estimated it.

"Five hundred dollars," was the answer,

With one more look at the coveted treasure, Agnes turned away feeling that it was useless to hope to possess it; yet the thought of it would not leave her and she went home restless and dissatisfied.

That evening, soon after the lamps were lighted, the door bell rang and presently the servant brought in a small package, and with it a note addressed to Agnes. Breaking the seal, the young girl found it to be from a much loved uncle, who stated that unseen by her he had chanced to enter the jewelry store at the time she was so eagerly admiring the diamond cross, and to gratify himself as well as his niece, he had at once purchased it for her. The note closed with these words: "If ever this gift becomes indeed a cross, do not hesitate to dispose of it." Agnes could scarcely believe that it was not all a dream, and her fingers trembled as she loosened the wrappings.

"If ever this gift becomes indeed a cross," she repeated as she lifted it from its dainty case. "What could my uncle mean?" and then as the diamonds threw out their slender jets of light, she forgot all else in wondering admiration.

For many days the diamond cross was a source of much delight. There was scarcely a lover of gems in the town who had not looked at it with longing eyes as it sparkled on its downy cushion in the jeweler's case, and when they learned that Agnes had become its happy possessor, they thronged about her with warm congratulations. It was not long, however, before there reached her many invidious remarks made by the very friends who had seemed so sincere in their admiration of her uncle's costly gift. One said that it was entirely unsuited to her style of face and dress; another suggested that she probably knew that her wealthy relative was within hearing at the time she expressed her wish for the cross; and one even hinted that after all, the diamonds were nothing but paste. Agnes' sensitive heart was sorely wounded, and afraid of exciting more remarks of a similar nature, she soon ceased to wear the cross in public, contenting herself with admiring it in secret.

One morning there was quite an excitement made by the report

that burglars were in the neighborhood, and that several large robberies had been committed the previous night. On inspection it was found that an attempt had been made to break through one of the basement windows of Agnes' home, but the iron bars had refused to yield. Agnes' first thought was of her treasure—her cross. What if they had succeeded in entering, and had robbed her of that! And the fear that something of the kind might come to pass, so troubled her mind that she could take no peace or rest when the cross was not with her. Unwilling to be seen wearing it, she fastened a ribbon to the case that held it and during the day kept it concealed in her dress, while at night she hid it beneath her pillow. This constant solicitude soon had its effect upon her dreams. She frequently fancied in her sleep that a hand was thrust stealthily under her head to steal her treasure, and would start up crying "My cross! my cross!"

Again she would dream that her tiny cross had grown to such huge proportions that its weight was crushing her, and she would waken trembling and exhausted with her frantic efforts to tear it from her.

Thus, gradually, she was learning that the jewelled cross—the cross she had so coveted, was a heavy cross to bear, and with this bitter lesson came thoughts of another cross, higher and holier; and she remembered that one had said "Take up the cross and follow me."

It was a winter of great severity, and in all the larger cities there was much suffering among the poor for lack of food and fuel. The daily papers teemed with accounts of the destitution that prevailed; and among the many whose hearts were moved with sympathy for the sufferers was Agnes, the owner of the diamond cross. All the money she could call her own was cheerfully given, but it was only a trifle at the most and she sighed to think how little it would accomplish where so much was needed. Suddenly she recalled her uncle's words: "If this gift ever becomes indeed a cross do not hesitate to dispose of it." Had it not become in very truth a cross? Yet she had prized it so dearly—her beautiful treasure—that she was unwilling to think of even pawning it, much less of parting with it forever. But the thought of the good she might thus accomplish clung to her day and night, and in her heart there seemed to be a voice saying "Carry thy cross to Him who bore the Cross for thee, and thou shalt have treasure in heaven."

The jeweller looked somewhat puzzled when Agnes stood at his counter one winter morning and asked if he were willing to take back the Diamond Cross. But diamonds had risen in value since the cross was purchased and he readily paid her the sum that had been named as its price a few months previous; and before the day was done the Diamond Cross had carried sunshine and plenty into many a darkened and destitute home.

It was soon known that the cross was again offered for sale, and numerous were the surmises as to the possible motive that had induced Agnes to part with it, but they were all far wide of the truth, for the young girl had disposed her charity so quietly that few knew to what use the proceeds of her uncle's gift had been appropriated.

With her it was the opening of a new era. In laying down her cross of diamonds, she had taken up that of an earnest, self-sacrificing life, and thenceforth she carried in her heart the consciousness of blessing others and of being "rich toward God."

MARY B. SLEIGHT.

SCHOOL SKETCHES.

THE CITY ARABS; AND THEIR "HOME."

Take a large portion of the dwellers in London,—that necessitous portion which lives from hand to mouth,—and ask any member of it how he has contrived to live, and he would be puzzled for an answer. It is somewhat of a marvel to him, if he reflect at all, that he has managed to subsist; and a still greater marvel will it be to tell how he is to subsist. With him the days come and go, the sun rises and sets, with regularity; but not so come the day's labor and the daily bread. Pinched with hunger, if not starved, he sees many a scanty week glide by, till he becomes familiar with want, and almost callous to it. When he has work, it comes by fits and starts, and with no saving renumeration; so that thriftlessness and penury dog his steps from the cradle to the grave. So much for the adult population. What of the infantile?

Probably the police could give a truer account of them than they could of themselves. The little Bedouins of our streets, the wild Arabs that pester our thoroughfares, who are no respecters of persons, and would as soon run between your reverence's legs and knock you over as look in your face,—perhaps sooner, indeed,—are little acquainted with the old Greek dogma, "Know thyself." They know neither themselves nor their "belongings." They have, for the most part, been left to ramble in the streets since they were able to toddle, and to feed themselves by begging, or stealing, or picking up the garbage from the refuse heaps or the gutter. Kicked and cuffed, with the hand of every man against them; half-starved and ragged; exposed to the fury of every season; suspected, and driven to and fro; blamed for being poor and idle when they have never been taught or trained to be industrious; savages in the midst of the highest civilization, they wander up and down the pavements. Ishmaelites indeed! Try to turn their memories back upon the days of their infancy, and you will find a dreary blank. They have never known the tender cares, the exquisite solicitudes of a home. Before they could walk, probably, they have been turned adrift by their mother, under the charge of a child-sister not much older than themselves; and when they became strong enough to walk, it was only to learn the heartless cruelties of a playmate world, to become heartless themselves, and to live as best they could. Such is the condition of hundreds of thousands of the juvenile population of London; and it requires little reflection or imagination to picture to us what must be the career of this unpromising rising generation, these wild tribes of the streets.

The pathos of the picture would be heightened were we to take out of the streets one of these wild Arabs, wash him, clothe him, educate

him, and subject him to all the sweet and regenerating influences of home; to see him as it were, "clothed, and in his right mind." And such a contrast may be seen. We have only to go to the Begent's-park-road, between Primrose-hill and Chalk-farm Railway-station, and inquire for the "Boys' Home;" and there we may study several specimens of this once "wild animal," these rough colts, obedient, active, industrious, well-tutored, pursuing some useful handicraft, and preparing themselves steadily for an honorable and by no means an humble future in the world. It is called a "Home," and in every sense of the word it is a home. "I call a home," once said Mr. Tom Hughes, when pleading for this very institution,—of which, by-the-by, he is one of the managing committee,—"a place in which you will find sympathy. It must be a place in which the great bond of love which binds all the world together comes out and is recognized. This is the very first condition....The second condition which I understand as essential to a home is that you shall have there order and discipline....The third law of the world into which we have all come—God's world—is that it is a world of work; 'he that will not work, neither shall he eat.' ....There is one other condition, as I understand the matter, without which there can be no true and righteous home, and that condition is economy. In God's natural world there is no waste whatever, and it is His world in which we are. We are under his laws, and ought to study his method of administering them." Whoever visits the Boys' Home will find, we think, these conditions realized in their fullest spirit.

Shall we enter this Christian home, this laudable school of industry? The children are of all ages,—ranging from six or seven up to fourteen or fifteen; though, by the way, it should be mentioned, that there is a branch at East Barnet for training still younger children. You see them engaged in various kinds of labour. Some are learning tailoring, some shoemaking, others carpentering, and others, again, cabinet work and brush-making. Look down inro the yard, and you there see a whole bevy of them busily engaged in cutting up pieces of timber into the proper length and size for firewood, and tying them up in bundles. An ant's nest could not display more activity and life; and one great fact is, that all this work is done cheerfully, and with a hearty good-will.

You would scarcely believe that these youths, cleanly and healthy-looking, were, only a few months back, running about the street, vile and filthy, in dirty rags, sickly, unwashed, uncombed, the worst ragamuffins, perhaps, that could be found in the neighborhood of the Seven-Dials, or Clerkenwell. Yet such is the result. At first the restraint, gentle as it is, is frequently irksome to the little urchin, and he plots to run away; and he succeeds. But he soon returns, or is brought back, and after a very short interval, becomes reconciled to the steady happiness of the Home. Before many weeks have elapsed, he acquires a real affection for the place; and no inducement could tempt him to leave it. In fact, he becomes proud of it, proud of being associated with it, proud of his work, proud of his learning, proud of the self-respect which the very character of the Home in-

spires. And how is this self-respect engendered? By kindness. All are kind to him; and so, instead of being abused by mischievous companions or the angry words of elders, he feels himself raised at once in the social scale. There is a school, too, to which he goes, and an excellent schoolmaster, to guide his thoughts in the right direction. In all his labours he is taught patience, and soon understands that, if his progress be slow at first, it will eventually become more rapid. Scriptural or moral mottoes are placed in every room; so that his eye hourly feeds his heart with sound counsel. To avoid monotony and tediousness, his tasks are frequently diversified, and he is taught either a musical instrument or singing. Indeed the band of this juvenile institution acquits itself very creditably. In the schoolroom is a harmonium, usually presided over by the teachers, whose performances naturally excite the delight of these civilized British Bedouins.

Between the February of 1858 and the Christmas of 1865, two hundred and twenty-four boys were admitted. Of these ten have emgrated to one or other of the British colonies; fourteen have been received into other institutions; eight have enlisted into the army; seven have entered the royal navy; seven have preferred the merchant service; fifty have been placed with tradesmen, or gone into domestic service; thirty-five have been restored to their friends, and most of them are known to be now doing well; two have died. There is a black list, unfortunately, of twenty-six names, who have absconded or been dismissed. It is gratifying to know that the good achieved is, as a rule, permanent; that the boys carry away with them an affectionate remembrance of the kind treatment they have experienced, and that they frequently return to thank their master and mistress, for leading them into the path of industry and respectability.—*Once a Week.*

JESUS AT THE WELL.

THERE'S a beautiful story the Scriptures tell,
Of Jesus our Lord as he sat on the well
In the city of Sychar, and taught his sweet law
To a woman who came there the water to draw.
She knew not the stranger, nor even could think
'Twas Jesus who said to her—"Give me to drink;"
But quickly she learned it was Christ—it was He
Who gives of the water of life so free.
The water of life, so sweet, so free,
Is flowing for all, for you, for me;
And Christ is the giver, the Scriptures tell,
Our Lord, who sat on Jacob's well.

Oh sweet were the waters which came from the well,
Where the Saviour sat down, as the Scriptures tell,
But sweeter, and dearer, and purer are they
Which flow from the wells of salvation to-day;

For Jesus declared, as he sat on the brink
Of the well of Samaria, "whoever shall drink
Of the water that I for the world have in store,
A well shall have in him, and thirst nevermore."
The water of life, &c.

Oh Jesus, our Master, who sat on the well
And taught this poor woman, thy story we'll tell
To all who will listen, how free thou dost give
Salvation's bright waters to all who will live,
And grant that, like her's, our petition may be—
"Lord, give us this water, so sweet and so free,"
That wells of salvation may in us be found,
To spring up to life, and ever abound.
The water of life, &c.

E. G. T.

THE TABERNACLE SUNDAY SCHOOL, CHICAGO.

Its History, and Plans of Work.

THIS enterprising and thrifty Sunday School, located on the corner of Morgan and West Indiana streets, had its origin in the union of the North Mission and Industrial Sunday Schools, under the auspices of the First Congregational Church of this city.

On the second Sabbath of June, 1857, Mr. James A Kinney, and T. T. Gurney, with other earnest workers from the First Congregational Church, collected a number of children in an abandoned building of the Chicago, Burlington, and Quincy Railroad, (a courtesy extended by Charles G. Hammond, Esq, Sup't. of that road,) situated on the south side of Kinzie street, between May and Ann streets. The name North Mission was given to the enterprise, and James A. Kinney was chosen its first superintendent.

From that neglected, and apparently unfruitful district there were soon gathered a large number of children, who had previously known the Sabbath only as a grand holiday, and so rapidly did the work develop, that in November of the same year the First Congregational Church felt called upon to furnish a more commodious building, and erected one on the corner of Rucker and Second streets. The school continued to increase in numbers and interest until the second Sabbath of January, 1858, when the edifice was destroyed by fire. A second building was erected by the First Church, on the southwest corner of North Curtis and Third streets, with capacity to accommodate larger numbers, when the school soon rallied its former members, and went forward to a more vigorous work.

In December, 1857, Mr. Kinney was succeeded by Mr. T. T. Gurney who gave additional interest and success to the school, and continued in office until January, 1861, when he was succeeded by Dr. J. H. Hollister. Under the able direction of Dr. Hollister the school gained in efficiency and system, and assumed that phase of work

which has since characterized it in so marked a degree. Dr. Hollister remained in office until October, 1863, when he was succeeded by Mr. W. A. Mills, who continued superintendent until the union was effected with the Industrial Sunday School in January, 1866.

In March, 1855, a Sabbath School enterprise was organized called the Industrial Mission, and was held in a building located on the east side of Union street, between West Indiana and Fourth streets. This school was commenced as a union enterprise but soon passed into the hands of the First Congregational Church. Mr. E. S. Warner was the first Superintendent and conducted the school with much efficiency and success. In April, 1862, T. T. Gurney succeeded Mr. Warner, and continued in charge of the school until the union with the North Mission.

As the accommodation of the two schools were inadequate to the numbers which they had gathered, it was thought best by the officers and friends of the schools, to unite in one large enterprise, and accordingly a building site was obtained upon the corner of West Indiana and Morgan streets, which, with a lot donated by Ogden Fleetwood, & Co., afforded a fine location midway between the two Missions. As the First Congregational Church, ever zealous for their offspring, looked forward to the contemplated union, thinking of the good which had been accomplished in their single state., and the greater good they might accomplish in the wedded relations, they set themselves to work to give their children a complete outfit, and upon Sunday, January 9th, 1866, bequeathed to them a building 110x70, costing $18,000; furnished in the most approved style, with sittings to accommodate 1500.

The Union School was denominated the "Free Church Sunday School," and at its first session numbered 615 scholars. Dr. J. H. Hollister, former Superintendent of the North Mission was chosen superintendent, but resigned in April, and was succeeded by Maj. D. W. Whittle, superintendent of the Tract Work, and one of the most efficient teachers, before the war, in the North Mission, and who still continues in office. The rapid and large growth of the Sunday School enterprise, and its Christian power and influence are scarcely equaled in the history of the Sunday Schools in this country. Within six months from the time of its commencement as the Free Church Sunday School, it numbered over 1,000. But not so much in numbers has it seemed to receive in blessing, as in the favor of God. From this Sunday School field a church has been formed within the past year, which now numbers 320 members. Rev. J. W. Healy, of the Hanover Street Church, of Milwaukee, Wis., was invited by a committee from the First Congregational Church to assume the pastorial charge, and commenced his labors May 6th, 1866. After the organization of the Church and Society, he was duly installed on the 22d of Sept., 1866, and is laboring with much success and acceptance, showing a peculiar adaptation to the work. Since public worship was commenced in this house the congregation has gradually increased until it has become one of the largest in the city. This rapid growth of the congregation is largely attributable to the fact that the

sittings of the church are free. The rich and poor here meet together as worshipers of a common Father, no social distinctions molesting or making afraid. With this animating and governing spirit—*a free gospel to the multitude*—this enterprise was inaugurated, and the great head of the church has signally owned and blessed this New Testament polity. The great secret of success of this enterprise has been its practical methods of work. Early in the history of the school, great importance was attached to the Tract and religious paper distribution, and the visitations from house to house by the teachers and older scholars, under the direction of a superintendent appointed to this special work. Once a month every house in the district was visited, and the family invited to attend church, and the children and young people invited to the Sunday School. Monthly meetings of the visitors was held, reports, with incidents of their work presented, and such an impetus given to their labors as could have been secured in no other way. This method of monthly visitation has been continued from year to year, and has developed into a system which has no rival in the accomplishment of the great end of Mission Sunday Schools. This work is still vigorously prosecuted under direction of C. Myron Hawley, superintendent of the Tract Department, and is carrying the gospel to thousands who are beyond its reach as preached from the pulpits, and gathering scores every month into the Church and Sunday School. Over 60 visitors are now canvassing their respective districts once or twice each month. The reports for May and June are as follows:

Number of families visited,	2,700
Number of English papers distributed,	2,000
Number of German papers distributed,	1,500
Children gathered into the Sunday School,	241
Persons induced to attend church,	174

Six years ago, Mrs. Deacon Hubbard, of the First Congregational Church, who spent much time among the poor and destitute, visiting them in sickness and trouble, conceived the idea of gathering the mothers of the children of the Sunday School into a meeting once a month, for religious instruction and prayer. The numbers at first were very small; for six months not more than five or six were in attendance. Patiently, and in full faith the meetings were continued, until from 40 to 80 were present at a single meeting. Under the influence of these meetings and the godly teachings of Mrs. Hubbard, assisted by Mrs. Dr. Patton, of the First Congregational Church, over one hundred mothers have been led to the Lord Jesus Christ, some of whom are now among the most active members of the Tabernacle Church. Several of these mothers were instructed in the things of the kingdom of God by Mrs. Hubbard through the mouth of their children acting as interpreters. Thirteen different nationalities have been present at one meeting, viz: American, English, Scotch, Irish, German, Danish, Norwegian, Swede, Polish, Holland, Belgian, Prussian, and Jew. Twelve or fifteen of the fathers of these families, who were habitual neglectors of public worship, and in some cases

avowed infidels, have been led to Christ through the influence of the converted mothers, and are now members of the Church.

Cottage prayer meetings have been sustained by the teachers of the school in different sections of the district upon the week-day evenings, and proved another instrumentality of good, and fruitful in results. Great credit is due to the Young Men's Christian Association, of this city, for the assistance rendered to the Mission work in furnishing tracts and papers for distribution, for the relief provided for the sick and suffering, and the spirit of sympathy and good cheer always extended by its officers and members.

The Sunday School is divided into three departments; the Infant, the Intermediate, and Principal Departments, and a system of grading has been established which is found to be of great advantage. Much enthusiasm has been awakened by the establishment of a recruiting department, now under the charge of B. Frank Nourse. Commissions are awarded to the scholars for bringing in new recruits, from the rank of Corporal to that of Major General. Every Sabbath a beautiful basket boquet is also given to the scholar who secures the largest number of recruits. The scholars securing Commissions are instructed that their promotion opens to them a larger field of labor, and at the elose of the session they are at once detailed by the superintendent of recruiting, to visit absentees. The twenty minute prayer meeting of the teachers, after the session of the school, is a feature of great importance, attended by nearly every teacher and a large proportion of the older scholars. Following this, during the present summer months, are open air meetings, held in different localities, by the officers and teachers, from the hours of five to six o'clock, p. m. where the gospel is preached to hundreds who could never be induced to enter the house of worship. On Monday evening a children's prayer meeting is held in the lecture room; always largely attended and participated in by the children of all ages. This is considered the gem of all the meetings, and, it is believed, has been the instrumentality of winning many a souls as stars for the Saviour's crown. Thursday evening of every week is devoted to a rehersal of Sunday School music with the children, conducted by the indefatigueable and successful chorister Frank S. Hansen.

A boy's prayer meeting is held upon Friday evening, also a young misses' meeting conducted by Mrs. Deacon Hubbard, now employed as missionary for the school. Within the past six months, friends of the enterprise in New York city contributed $800 towards the purchase of an organ, which with an additional five hundred raised by the Tabernacle Church and school, has procured a superior instrument adding greatly to the musical interest.

The school is sustained by monthly subscriptions from the teachers and weekly contributions from the scholars.

Though a church has sprung from the school, in numbers almost equal to its parent, the First Congregational Church, it is still largely dependent, on account of its mission character upon that Church for teachers and pecuniary aid, which is as generously bestowed as in the earlier days of the enterprise. HERE AND THERE.

INFANT CLASS LESSON.

FISHERMEN.

(Teacher holds up before the class, a glass with some fish in it, in water.)

CHILDREN, what do you think I have in this glass? (Replies.) Yes, some little fish. Just see how pretty they are! Do you see their eyes and tails, and these on their sides that look like wings, what shall I call them? (Replies.) All repeat—*God made all little fish.* But how do you think I caught them? (With a hook.) Oh no! I did not catch them with a hook at all. That would hurt their little mouths so, and make them bleed. That is the way you have seen people catch fish, I know. But I did not want to kill them.

Would you like to know how I did get them? (Hands.) Last evening I told Freddie White I wanted some fish to show you to-day in the infant class. He said—I'll go with you to get some from the Little Bay. He ran to get a tin pail and we went to the Bay, where we had often been before to watch the fish. Freddie put the pail down into the water. It was soon full, and some fish went in with the water and when he took up the pail they could not get away. We did not hurt them at all, did we? To-morrow we will put them back into the Bay, and let them grow. They are too small for us to eat now, are they not?

But children, are there any men who spend all their time in catching fish? (Replies.) What do we call them? Yes. All repeat—Fishermen. Do they always use a hook and line? (Replies.) We will talk a little about the nets used to catch fish. How many of you have ever seen a fishing net? Not many, I see. You have all seen the nets made of silk thread, which ladies and little girls wear upon their hair. Fishing nets are made somewhat in that way, but much larger and stronger. If one were spread out on the floor it would cover all this large space, and we could see the floor through the holes in the net.

Fishing nets are made of strong cord so that they will not break easily. Do you know how men catch fish with a net? Shall I tell you? (Replies.) They throw the net into the water where the fish are, and then draw it together at the edges like a bag when they pull the strings. Then they drag the net along and the fish in it, and lift them out of the water with the net. Here is a picture of some men fishing with a net. (Examine and explain.) How many would like to hear a true story about Jesus and some fishermen. (Hands.) One morning Jesus was walking by the beautiful sea of Galilee. I will make it just here on our map of the Holy Land. The river Jordan runs right through it. (Repeat names.) Now you watch me while I make a larger picture of it on the blackboard. These crooked lines are for the hills and mountains all around it except two narrow places for this Jordan river to run through. The sea was about twelve miles long and six miles wide. I will make just as many dots on the edge of the sea, as it is miles long, and you count for me, so that I will

know when I have enough. Now six on this shorter side for the width. (Repeat name and width.) I will make some little squares for the ships on the sea. Here are two close by this side which must be larger. The men who own them are on the bank washing and mending their nets. We'll have two men for this boat and call them Peter and Andrew. (Repeat.) And for the other a father whose name was Zebedee, and his two sons James and John, and their servants. (Repeat.) Jesus is on the bank talking to a great many people. This short line with a dot over it may stand for Jesus, and all these dots around it are the people. They were so anxious to hear what He was saying that they crowded around Him too much, and He went down to Peter's ship and called him to come. Peter and Andrew both came. The three (repeat names) got into the ship, and Jesus asked them to push it out a little way from the land, while he sat down and preached to the people who sat on the green banks. They loved to hear Him preach because he was so very kind and good. (Picture.) When Jesus had finished His sermon, He said to Peter—Take your ship further out where the water is deeper, and let down your nets to catch the fish. And Peter said—Master, we have toiled all the night and have taken nothing, nevertheless at thy word I will let down the net. Peter did not think they could find any fish in such deep water, but he was ready to obey Jesus. Now can you think of anything little boys and girls should do like Peter? (Replies.) All repeat—Little boys and girls should obey God.

But when Peter and Andrew began to draw up the net it was so full of fish that it began to break, and they were afraid to pull it up alone lest the fish should spill out and get away. Hence they beckoned to their friends in the other ship to come and help them. Do you remember who they were? (Replies.) They came, and soon both ships were so full of fish that they began to sink, and they went quickly to land.

When Peter saw it he fell down at Jesus' knees saying "Depart from me, for I am a sinful man, O Lord." And Jesus said—"Fear not: from henceforth thou shalt catch men." Repeat after me first Peter's words and then Jesus'. He meant—I will send you to draw men to me by telling them of my love.

Here is a picture. What shall we call it? (In its examination the whole story is reviewed.)

Then four of those men; Peter, Andrew, James, and John, left their nets and ships and father to follow Jesus and learn of Him, Can you tell me why Peter felt so ashamed of himself? (Replies.) He found that the great and holy Lord was close by him, and knew just how wicked his heart was. Are *you* better than Peter? Jesus can look into *your* heart too. But if like Peter, you are *sorry* for all your naughty ways, He will forgive you and give you something to do for Him.

Will you not all bow your heads and ask Jesus to forgive your sins and make you better children? (Prayer.) Sing—

"Jesus, Saviour, pity me."

EMMA A. HALL.

THE SECOND YEAR WITH JESUS.

SELECTIONS FROM THE PARABLES, CONVERSATIONS, AND DISCOURSES OF JESUS.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

LESSON XXXI.

OF ALMS AND PRAYER IN SECRET.

LESSON: *Matt.* VI: 1–8. HOME READING: *Job* XXIX: 1–17, *Matt.* VI: 16–18. GOLDEN TEXT: *Matt.* VI: 6.

NOTES.

The object of our Lord in this discourse is to rebuke all hypocritical display of piety. It is not intended to forbid public almsgiving where the motive is the incitement of others to like deeds.....*Alms*—The word means "righteousness" and includes all three particulars mentioned below, alms, prayer, and fasting. It is not at all the same word as the one used in verse 2, which means "alms." Perhaps it should be taken in its widest sense of "good deeds," meaning that no act of piety should be done with reference to the praise of men.

Not unto men but unto God are these things to be done. Otherwise we have no reward of our Heavenly Father..... *When thou*—not *ye.* An allusion to the secrecy with which alms should be done.... *When thou doest*—Christ expects that we will give alms....*Do not sound a trumpet*—Many foolish attempts have been made to prove that there was a custom of sounding a trumpet. Mimpriss even supposes that allusion is made to the trumpet-shaped opening of the box into which the money for the poor was dropped. Both suppositions are without foundation. It is one of the most natural expressions in the world for any giving of publicity to an action. We have a saying at the present time in regard to those who "blow their own trumpet," i. e. praise themselves. Certainly trumpets were not sounded in the synagogue, though efforts have been made to explain this word as meaning any collection of people—surely a forced interpretation. The literal meaning is—where you give to the poor do not endeavor to excite public attention to your charity.....*Hypocrites*—The word means "stage actors," those who pretend to be what they are not.....*Left hand, &c.*—A strong exhortation to avoid ostentation.....*Shall reward thee openly*—Before angels and men at the resurrection of the just. (*Alford*). In the fifth verse we are exhorted not to pray as the hypocrites *loved* to do on the street corners, &c. Not that all public prayer is forbidden, for the example of Christ and his apostles contradicts this interpretation, but prayer for the sake of a reputation of piety.... *They have their reward*—They have it in full—exhaust it in this life, is the sense of the original.—(*Alford*)....*Enter into thy closet*—Any retired place. See explanatory note. If we have not opportunity to keep the command literally, we can at least withdraw ourselves into our own hearts..... *Vain repetition*—making long prayers for the sake of their length; using words for form's sake; repeating the same petition, not from earnest feeling, but in order to make a long prayer..... *Your Father knoweth*—What an encouragement! He is our father. He knows what we need. Let us ask with simplicity and trust.

Verses 16–18 properly belong to this lesson.

SUGGESTIONS TO TEACHERS.

Draw from your pupils these practical lessons:

1. That we should do good to please God and not to be praised of men.
2. God sees in secret.
3. God shall give a reward openly.
4. The duty of secret prayer.
5. We must not make long prayers for the sake of their length.
6. Our Father knows what we need.

Or more briefly: 1. God's praise rather than man's. 2. God sees in secret. 3. An open reward. 4. Secret prayer. 5. Avoid vain repetitions. 6. God knows his children's wants. This last form we give to be used for repetition in concert.

ILLUSTRATION

"When Thou Hast Shut Thy Door, Pray."

Lord, I have shut my door,
Shut out life's busy cares and fretting noise:
Here in this silence they intrude no more;
Speak thou, and heavenly joys
Shall fill my heart with music sweet and calm,
A holy psalm.

Yes, I have shut my door
Even on all the beauty of thine earth,
To its blue ceiling from its emerald floor,
Filled with spring's bloom and mirth.
From these thy works I turn, thyself I seek,
To thee I speak.

And I have shut my door
On earthly passion, all its yearning love,
Its tender friendships, all the priceless store
Of human ties. Above
All these my heart aspires. O Heart divine,
Stoop thou to mine!

Lord, I have shut my door!
Come thou and visit me. I am alone!
Come, as when doors were shut thou cam'st of yore,
And visitedst thine own.
My Lord! I kneel with reverent love and fear,
For thou art here!

Mary E. Atkinson, *in the Congregationalist.*

LESSON XXXII.

The Lord's Prayer, &c.

Lesson: *Matt.* vi: 9–15. Home Reading: *John* iv: 19–24. Golden Text: *Phil.* iv: 6.

NOTES.

Our Father.—"He did not command us to say *my* Father," says St. Chrysostom, "but *our* Father, who art in heaven, that, being taught that we have a common Father we might show brotherly kindness toward each other." Dr. Barrow cites four respects in which God is our Father: 1. By nature, as our creator. 2. By providence in preserving us. 3. By grace, in owning his image in us. 4. By adoption, in making us his children. And if we call God our Father, there is also a duty implied; see 1 *Peter* i: 17.... *Which art in heaven.*—See *Ps.* cxv: 3. By this expression are implied all the attributes of God,

namely, his omnipresence, omniscience, omnipotence, and infinite holiness.—(*Bloomfield.*).....*Hallowed be thy name.*—"Let thy name be celebrated and venerated, and *esteemed as holy*, everywhere, and receive of all men proper honors."—(*Barnes.*) The home of God is used to signify that revelation of Himself which he has made to men, which is all that we know of Him.—(*Alford.*)....*Thy kingdom come.*—"We desire that it may come in us; we desire that we may come into it" says St. Augustine. This is a prayer that God's church may be prospered and that his kingdom may be set up in our hearts and the hearts of others.....*Thy will be done, &c.*—In this petition is included, 1. An expression of our willingness to suffer God's will. 2. Of our desire that our wills may be in subordination to his. 3. That God's law may be observed in the earth as perfectly as in heaven. "The object of these three *first* petitions," says Barnes, is that God's name should be glorified, and his kingdom established; and by being placed *first*, we learn that his *glory* and *kingdom* are of more consequence than *our* wants, and that these should be *first* in our hearts and petitions before a throne of grace.".....*Our daily bread.*—A prayer indicating our complete dependence upon God, day by day, and the simplicity of our wants since it is *bread*, our necessary food, as Chrysostom says. "That we pray for whatever is necessary for our souls and bodies in this life," says St. Augustine, "is included in 'daily bread.'" ....*And forgive us our debts, &c.*—Debts, are all our failures to fulfil God's law, to render the service we owe him. See also verses 14 and 15. This petition "implies a consent on our parts, and submission to this condition, as most equal and reasonable; so that, if we break it—if we do retain any uncharitable inclinations, we deal falsely with God."—(*Barrow*).....*Lead us not into temptation.*—God tempts no man, but God's providence brings us into circumstances in which we are tempted. In such a case we are to "count it all joy," but still we are to pray that in so far as it is best for us we may be kept out of danger.....*Deliver us from evil.*—These words, according to Alford, are the expression of the yearning for redemption of the sons of God, (*Rom.* VIII: 23.) and so are fitly placed at the end of the prayer as the sum and substance of the personal petitions. "The conclusion of the prayer, known as the doxology, is rejected by all good critics."

SUGGESTIONS TO TEACHERS.

To give by illustration or otherwise a clear understanding of the several petitions and then to bring to the heart and conscience of the pupil the lessons taught in them, should be the great objects of the teacher in this lesson. See our Concluding questions.

ILLUSTRATION.

A CHILD'S THOUGHT.—"Aunty, let me read you something from the Bible." said a little girl who had but a short time previous commenced to puzzle her wee head with the construction of the English language, and was eager to show her advancement.

"Lay not up for yourselves treasures upon earth," she reads, beginning at the nineteenth verse of the sixth chapter of Matthew, and with

a little stumbling over the longer words, she went on through the twentieth.

There followed a simple explanation of moth and rust—"And now," said the Aunty, "let us talk about the thieves—"Where thieves do not break through nor steal."

"I guess that's 'cause they can't get up so high," said the child quickly.

A truer reason could not be given. There are no steps by which the "thieves" can climb to those high gates; there is no ladder by which they can scale the shining walls, no way by which they can enter, save through Him with whom the thief on the cross sat down in Paradise.

M. B. S.

LESSON XXXIII.

Of Laying up Treasure in Heaven.

Lesson: *Matt.* vi: 19–24. Home Reading: 1 *Kings*, xvii: 10. Golden Text: *Col.* iii: 2.

NOTES.

The sense of the opening injunction is not to be understood as against all endeavors to provide a competence. The original is "treasure not up treasures on earth." Do not hoard for unworthy motives. Treasures in ancient times consisted largely of costly apparel, hence the allusion to moth....*Rust*—The original is more general in its meaning. The "*wear and tear*" of time, which eats into and consumes the fairest possessions.—(*Alford*).....*Lay up Treasures, &c.*—Let the ruling purpose of your life be to use time and money in such a way that you will have treasure in heaven. Compare the following passages: *Ps.* xix: 17, 1 *Tim.* vi: 18, 19, and 1 *Peter*, 1: 3,4..... *Where your treasure is, &c.*—The affection of the heart molds the character. Where your treasure is your heart will be. If your treasure is upon earth your heart will be drawn toward earthly objects. If you have treasure in heaven your heart will be set on objects that are heavenly and eternal. The injunction against laying up treasure, applies, not to money alone but to any earthly objects upon which we may set our hearts, or make the chief objects of our lives. The objection might at once be urged that we could have treasure in both heaven and earth. Christ proceeds to show the fallacy of this by two comparisons. The first is to the use of the eye. Unless it be directed singly to some object it is of little use. "All that is needful to direct the *body* is that the *eye* be fixed right. So all that is needful to direct the *soul* and the *conduct* is that the eye of *faith* be fixed on Christ. A man crossing a stream on a log, if he will but look across at some object steadily, will be in little danger. If he looks down on the rolling and dashing waters, he will become giddy."—(*Mimpriss.*) ....*If therefore the light, &c.*—"If therefore the maxims you lay down for yourselves are wrong, how very erroneous your life must be! Av-

arice darkens the mind, obscures the view, and brings in a gloomy night over all the faculties."—(*Mimpriss*). The second comparison is a servant attempting to serve two masters....*Mammon.*—A popular word, of Punic origin, for riches.

SUGGESTIONS TO TEACHERS.

This lesson can be given by way of contrast. A life in the service of mammon and its results, and a life devoted to God. It is a fine lesson from which to present the alternatives *treasure on earth or in heaven*; a single eye or a darkened one; God or mammon.

LESSON XXXIV.

Of Worldly Carefulness.

Lesson: vi: 28–34. Home Reading: *Ps.* xxxvii. Golden Text: *Matt.* vi: 33.

NOTES.

Therefore I say unto you, &c.—A direct inference from the preceding verse; the plainer since the original signifies, not, "take no thought," but, "do not be distracted," or, "drawn two ways." The English version does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory.—(*Alford*).....*Is not the life, &c.*—"Men can trust God with their soul, but scarcely do so with their body! But surely he who so wondrously formed the body, contrived its curious mechanism, and set it in motion, is able to provide for its sustenance in his own appointed service."—(*Mimpriss*)....*Behold the fowls, &c.*—The argument is that if God feeds the flocks of birds, so that they have their meat in their season, and supplies their wants too, though they themselves are incapable of forethought, how much more shall he care for his rational creatures who are engaged in his service. There were probably flocks of birds in sight at the time, and this allusion was a beautiful object lesson, by which Christ has made every bird of the air a preacher of trustfulness. He does not say that we shall not sow, or reap, or gather into barns. The birds are not examples in their habits..... *Which of you by taking thought, &c.*—As you are obliged to leave the physical development of your body to God, so leave the result of your labor for its sustenance to him. For, after all man's endeavor to acquire property, the result is very generally governed by circumstances beyond his own control. Says Matthew Henry of riches: "The trouble of getting them, the care of keeping them, and the fear of losing them, takes away all the pleasure of using them."....*Consider the lilies.*—Another beautiful object lesson. Two lessons are taught from this illustration. First, the duty of trustfulness with reference to raiment; second, the vanity of all human pomp in dress, since it cannot equal even the glory of the wild-flowers. And Alford brings out another beautiful point in the comparison which we extract as es-

pecially of value to teachers of Bible classes: "As the beauty of the flower is unfolded by the divine Creator-Spirit from *within*, from the laws and capacities of its *own* individual life, so must all the adornment of man be unfolded *from within* by the same Almighty Spirit. —See 1 *Peter* III: 3, 4. As nothing from within can defile a man, (ch. XV: 11.) so neither can anything from without adorn him.... *Cast into the oven.*—Ovens are heated in Judea with grass, rosemary, myrrh, &c.....*But seek ye first the kingdom of God,*—Make it your first object to have God's kingdom set up in your own hearts.... .*His righteousness.* See *Philippians* III; 9....*Shall take thought for the things of itself.*—Shall bring trouble enough. It is the part of human wisdom even, "not to cross a bridge until you come to it," and it is the part of a child of God to trust the future in the hands of a Heavenly Father that knows our wants.

SUGGESTIONS TO TEACHERS.

An object lesson may be made by taking a flower of some brilliant kind, if it is to be had, and introducing it to the class at the proper moment. Do not show an object to a class until you are ready to speak of it. *The practical lessons* are 1. God's care. 2. The duty of trustfulness. 3. The vanity of display. 4. The duty of seeking *first* the kingdom of God, &c. Let the chief point be made on the *Golden Text*, that the hearts of teachers and scholars may be drawn to Christ. Dear fellow teacher, suffer us to ask, are *you* seeking FIRST the kingdom of God and His righteousness? Is your own heart ready to give this lesson?

ILLUSTRATION.

THE LUTHERAN MINISTER'S BREAD.—A Lutheran minister in Pennsylvania, of great piety and devotion, told us the following experience: At the beginning of the Temperance reformation he thought it his duty to preach against the use and sale of intoxicating liquors. This so irritated the wealthier members of his congregation that the greater part of his support was immediately withdrawn. But with unflinching firmness he continued his course until at last he found himself reduced to such straits, that night drew on with no flour in the house for the morrow, and no money. He sat down disheartened, when his little boy came up to him saying, "Pa, didn't you say God would provide?" Scarcely had the little fellow spoken when a man hallooed at the gate, having traveled six miles across the country to bring the minister a sack of flour, "thinking he might need it," he said. What a happy illustration of our Golden Text—"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." E. E.

INFANT CLASS OUTLINES.

LESSON No. XXXI.

Have the class repeat the Golden Text in concert. Then begin by placing your finger to your eye and asking—What is this? Proceed to draw out all the uses of the eye. Then draw out the fact that the eye cannot see in the dark—that God's

eye can. That our eye cannot see into the heart, but God's eye can. Then have them repeat several times in concert—"Thou God seest me!" Then a verse or two should be sung; if in a room separated from the rest of the school. After this, review the first part of the lesson and ask why people wear nice clothes on the Sabbath, &c., until you have brought out the fact that we regard the eyes of others. Then give supposed examples of hypocritical action, and show how wrong it is to forget that God sees us as well as men. After again repeating "Thou God seest me!" sing awhile, and devote the last part of the lesson to teaching the duty of prayer in secret; the fact that God is everywhere, and is with us in secret, and close with the Golden Text repeated and explained.

LESSON No. XXXII.

First, bring out the love of a father, and the state of orphanage. Then bring out the force of "Our Father," his love, his strength, his riches, his willingness to supply our wants, &c. Then sing—

"I have a Father in the Promised Land, etc."

The second part of the lesson should bring out the peace and beauty of heaven, and the willing service of God there. Then develop the thought in their minds that this world would be almost as beautiful as heaven if everybody did God's will as it is done in heaven. Then show the children how many people are trying to do God's will, and get them to agree to join in trying to make a heaven on earth, by doing good themselves, and by getting others to do good. Then after approppriate singing have a third exercise on "Forgive us our trespasses;" conducted in a similar way; closing by a prayer embracing a simple confession of bad words, tempers, and thoughts, and a supplication for forgiveness. This prayer should be in concert, that is, the teacher should say a few words, and the scholars repeat after him.

LESSON No. XXXIII.

An object lesson on a piece of money; drawing out the uses of it, the evil of laying it up for selfish purposes, the good uses it might be applied to, &c. Then, after singing, by questions get the children to state the perishable character of riches; the fact that a house may be burned up, money may be stolen, and clothes worn out and moth eaten. (A moth or a piece of moth-eaten cloth might be introduced). In the third part of the lesson teach the glory and incorruptible character of heavenly treasures. Close by repeating the Golden Text. If you have a blackboard you can use it for various purposes in giving the lesson—drawing a picture of a moth, (however rude,) or by making three straight marks for the three ways by which earthly treasures may be destroyed; moth, rust, and thieves. Then add other marks for fire, water, wearing out, &c.

LESSON No. XXXIV.

This should by all means be given as an object lesson. Objects—bird-feathers, and flowers. A cage of canary birds might be introduced, and the details of how they are fed be developed. Then make the transition by asking, who feeds the wild birds? And then bring out all that the class know of the habits of birds, &c.

The second part should be introduced by bringing in a flower, or bunch of flowers, carefully concealed from the class until the proper time comes. Let the closing thought be the Golden Text.

QUESTIONS ON LESSON No. XXXI.—Aug. 4th.

OF ALMS AND PRAYER IN SECRET.

SCRIPTURE LESSON to be committed: *Matt.* VI: 1–8. HOME READING: *Job.* XXIX: 1–17, *Matt.* VI: 16–18.

GOLDEN TEXT.

Thy Father which seeth in secret shall reward thee openly—*Matt.* VI: 6.

CENTRAL THOUGHT.

That we are not to do good for the sake of the praise of men.

ANALYSIS.

I. Our Lord warns against doing good to the poor for the sake of the praise of men, and charges his hearers to avoid making their good deeds public lest they should lose their reward in heaven.

II. He also enjoins that our prayers should not be made in the sight of men for the sake of an appearance of piety.

III. He gives directions for secret prayer.

IV. He exhorts to avoid vain repetition in prayer because of our Heavenly Father's knowledge of our wants beforehand.

NOTE.—THE VALUE OF SECRET PRAYER.—1. It prevents our prayers from becoming mere shows. 2. It removes us from the distractions of the world. 3. It enables us to talk to our Heavenly Father with child-like freedom. 4. It brings us into the very presence of "Our Father which is in secret."

GENERAL QUESTIONS.

Have you read the passage for Home Reading? Can you give the Central Thought in your own words? Can you repeat the Golden Text? Repeat the Lesson.

ANALYTICAL QUESTIONS.

I. Does our Lord mean that we should *never* do alms before men, or that we should not do alms before men for the purpose of being seen and praised by them? Do we receive a reward from our Heavenly Father if we do good merely to please men? What does he mean by "sounding a trumpet before you?" What reward do such hypocrites receive? What does he mean by not letting the left hand know what the right hand does? Who shall reward us openly for doing alms in secret?

II. Who are hypocrites? Why did they love to pray in public places? Did Christ mean to forbid all public prayer? Did Christ ever pray in public?—*John* XI: 41, 42.

III. Christ gives three directions for secret prayer in verse 6, what are they? What is meant by closet? *Ans.* Any retired place. Why does he say, "Shut thy door?" *Ans.* To shut the world out, and to shut ourselves in with God. Can you give some of the reasons why we should observe secret prayer? See note.

IV. Why does our Lord tell us not to use vain or empty repeti-

tions? Who knows our wants already? Why does Christ call him *our Father* in this place? If he is our Father will he be also willing to grant our prayers?

CONCLUDING QUESTIONS.

Do you try to do good to the poor? Do you pray in secret? Do you *shut the door* on worldly thoughts? Do you find your Heavenly Father near you when you are in secret? Is God your Father? Do you feel that you are his child?

QUESTIONS ON LESSON No. XXXII.—Aug. 11th.

THE LORD'S PRAYER

SCRIPTURE LESSON to be committed: *Matt.* VI: 9–15. HOME READING: *John* IV: 19–24.

GOLDEN TEXT.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.—*Phil.* IV: 6.

ANALYSIS.

I. The address.

II. Three petitions having reference to the glory of God's name and kingdom. 1. That his name may be hallowed. 2. That his kingdom may come. 3. That his will may be done.

III. Three petitions for ourselves. 1. For livelihood. 2. For forgiveness. 3. For deliverance from temptation and evil

IV. An ascription of praise.

GENERAL QUESTIONS.

Same as in the preceding lesson.

ANALYTICAL QUESTIONS.

I. Why is God called "our Father?" Who are God's children?—*Rom.* VIII: 14. How may we know that we are God's children?—*Rom.* VIII: 16. What is meant by "in heaven?" What does Solomon say? II *Chron.* VI: 18.

II. 1. What is the first petition and its meaning? 2. What is God's kingdom?—*Luke* XVII: 21, I *Cor.* IV: 3, 20. 3. How is God's will done in heaven? How should it be done on earth?

III. 1. For what day's bread do we pray? Why not pray for tomorrow's bread?—verse 34. 2. What is meant by debts? What should we do if we expect forgiveness?—verses 14, 15. Who are our debtors? 3. What is meant by temptation? From what sort of evil do we pray to be delivered?

IV. What is the conclusion of the prayer? What is the meaning of the last word?

CONCLUDING QUESTIONS.

Are you a child of God? Do you wish God's will to be done in your heart? Are your sins forgiven?

QUESTIONS ON LESSON No. XXXIII.—Aug. 18th.

OF LAYING UP TREASURE IN HEAVEN.

SCRIPTURE LESSON to be committed: *Matt.* VI: 19–24. HOME READING: I *Kings* XVII: 16.

GOLDEN TEXT.

Set your affections on things above, not on things on the earth.—*Col.* III: 2.

CENTRAL THOUGHT.

That our supreme desire should not be for worldly goods, but for heavenly treasures.

ANALYSIS.

I. Our Lord gives us a two-fold command. 1. That we should not lay up treasure on earth. 2. That we should lay up treasure in heaven.

II. He gives us two reasons for this. 1. Earthly things are corruptible while heavenly things are eternal. 2. Where our treasure is our hearts will be; if our treasure is on earth our hearts will be base, if in heaven we will become heavenly.

III. He shows that we cannot divide our affections—God must have our whole hearts.

ANALYTICAL QUESTIONS.

I. Does our Lord mean that we should never strive to gain earthly possessions, or does he mean that our affections should not be set on gaining wealth? Can a man have wealth and use it to God's glory? Does a man who uses wealth in this way lay up treasure on earth or in heaven? What is a rich man commanded to do?—I *Tim.* VI: 17. What are the dangers of desiring to be rich?—I *Tim.* VI: 9. How can we lay up treasure in heaven?—*Prov.* XIX: 17, I *Tim.* VI: 18, 19.

II. 1. What is the first reason why we should lay up treasure in heaven? What kind of an inheritance will Christians have?—I *Peter*, I: 3,4,. 2. What is said of the treasure and the heart? What does it mean?

III. What is meant by a "single eye," &c. *Ans.* That, as the eye is the light of the body, so is the moral sense, the conscience, the light of the mind. And, as, if the eye be dark or confused so the body is without light, so, if the soul do not clearly lay hold of *one* purpose, that of serving God *only*, then is it in moral darkness. What is meant by mammon? *Ans.* A popular expression for wealth. Will God accept of anything less than our whole service?

CONCLUDING QUESTIONS.

Are you laying up treasure in heaven? Have you laid hold on Christ and his salvation? Have you riches in heaven? Will you have them through Christ, now?

QUESTIONS ON LESSON No. XXXIV.—Aug. 25th.

Of Worldly Carefulness.

Scripture Lesson: *Matt.* vi: 25–34. Home Reading: *Ps.* xxxvii.

GOLDEN TEXT.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—*Matt.* vi: 33.

CENTRAL THOUGHT.

We are not to be anxious but trustful.

ANALYSIS.

Christ exhorts his hearers not to be anxious about food and clothing and presents six considerations against such anxiety: 1. That the life is more than food—there is a soul in man and it is of the utmost importance that the wants of the spiritual nature should be cared for. 2. That the birds do not want for food. 3. That our anxiety cannot make us grow taller; we must do our part of the work and leave the result with God. 4. That the lilies are better clothed than Solomon was. 5. That our Heavenly Father knows our wants, and if we do his will he will supply them. 6. That we should not increase the cares of this day by borrowing care from the future.

Explanatory Note.—The expression "take no thought," means in the original "do not be distracted about." See Alford.

ANALYTICAL QUESTIONS.

I. What is the first argument against worldly carefulness? Are food and clothing the principal objects for which we are made? What should we live for?.

II. What does Christ say of the work of the birds? Does he mean that we should not work? Is a man worth more than a bird?

III. Can you make yourself taller by anxiety about it? Who regulates our height? Ought we not to leave other things that are beyond our control to God's care and wisdom?

IV. Who clothes the lilies? What is said of their working? Does he mean that we must not work? *Ans.* No; but that if God clothes the lilies that cannot work, how much more will he clothe us.

V. Ought it not to be a comfort to us that our Heavenly Father knows what we need? What should we seek first? What is meant by the kingdom of God? What is meant by "His righteousness?" What shall be added to us?

VI. What is meant by the morrow taking thought for itself? Does each day bring trouble enough of itself?

CONCLUDING QUESTIONS.

What does this lesson teach? Are you seeking the kingdom of God? Are you seeking *first* the righteousness or forgiveness that comes by faith? Are you anxious about the world or do you trust God for the future?

BLACKBOARD OUTLINES.

LESSON XXXI.

GIVE ALMS,	PRAY IN SECRET.
For Christ's Sake,	God is in Secret.
Not for Man's Praise.	Reward openly.

"SHUT THY DOOR."

LESSON XXXII.

IS GOD YOUR FATHER?
Is his will done in you?
Do you forgive?
Are you forgiven?

PRAY ALWAYS!

LESSON XXXIII.

WHERE IS YOUR TREASURE?

ON EARTH?	IN HEAVEN?
Moth and Rust and Thieves!	Fadeth not away!

WHO IS YOUR MASTER?

GOD?	MAMMON?

Choose ye this day whom ye will serve.

NOTE.—If the board is not large enough for all of this exercise, the first half may be placed on the board before school begins. It can then be erased and the last half put on in an exercise at the close of the school.

LESSON XXXIV.

A FATHER IN HEAVEN!

Feeds the Birds.	Seek First—
Clothes Lillies.	His Kingdom—
Knows our Wants.	All these added!

Items and Intelligence.

WISCONSIN STATE S. S. CONVENTION.—Hon. S. D. Hastings was president, and L. A .Wheeler, Esq., secretary. The Convention met in Oshkosh and was pleasant and profitable. Rev. Dr. Burns and E. C. Wilder, Esq., of Chicago, were present. The former spoke several times in his usually happy and eloquent vein. Mr. Wilder was very successful in giving a blackboard exercise. The programme of the convention was largely of an Institute character.

CONVENTION AND INSTITUTE AT WOODSTOCK.—The McHenry County Convention assembled this year at Woodstock. It was very interesting and stimulating. The Institute exercises were conducted by the Editor of the S. S. TEACHER.

WE give below a list of the Sunday School Conventions in Illinois for August and September, so far as we have been able to ascertain them, with the names of those who will attend them. We are not able to give all the conventions that will be attended by Dr. Gillett. Mr. Wilder will also attend some, and doubtless Mr. Moody also upon his return.

Douglass Co., at Tuscola, Aug 6th and 7th—Wm. Reynolds.
Marshall Co., Laun Ridge, Aug. 13th and 14th—Edw. Eggleston.
McDonough Co., Bushnell, Aug. 13th and 14th.
Brown Co., Versailles, Ang. 13th and 14th—Wm. Reynolds.
Schuyler Co., Rushville, Aug. 15th and 16th—Wm. Reynolds.
Fulton Co., Canton, Aug. 20th and 21st—Wm. Reynolds.
Stark Co., Toulon, Aug, 20th and 21st—P. G. Gillett and W. B. Truax.
Putnam Co., Hennepin, Aug. 20th and 21st—W. B. Truax.
Kankakee Co., Kankakee, Aug 20th and 21st—Edw. Eggleston.
Henderson Co., Oquawka, Aug. 22d and 23d—Edw. Eggleston. (?)
Warren Co., Young America, Aug. 27th and 28th.
Kane Co., Aurora, Aug. 28th and 29th—Wm. Reynolds.
Morgan Co., Jacksonville Aug. 28th and 29th—P. G. Gillett, and Edw. Eggleston.
Woodford Co., Minonk, Sept. 3d and 4th—Edw. Eggleston.
Washington Co., Richville, Sept. 3d, 4th, and 5th—Wm. Reynolds.
Bureau Co., Princeton, Sept. 9th and 10th—Edw. Eggleston.
Peoria Co., Elmwood, 26th and 27th, Wm. Reynolds.
Hancock Co., Carthage, Sept. 26th and 27th, P. G. Gillett, and Edw. Eggleston.

Editor's Table.

A WORD TO OUR CO-LABORERS.—The success of the SUNDAY SCHOOL TEACHER is no longer a matter of question. Our large and growing subscription list, and the many kind words of approval from all quarters, give us the double assurance that we are supplying a felt want in the Sunday School work, and that our efforts in that direction are acceptable to those with whom and for whom we are laboring. Grat-

ifying as these assurances are, there is yet another kind of success still more delightful to us. From all quarters, letters come, attributing the increased religious interest in the schools to the Lessons of the Teacher. Such assurances are very refreshing. In view of these encouragements we are determined to put forth renewed exertions to make the TEACHER indispensible to Sabbath School workers. Ours is a contest with the indolent habits produced by the use of Question Books. Whilst we aim to give more complete helps in all directions than any other system of Lessons, it is a leading purpose with us, not to make an unchangeable lesson for the teacher but to show the teacher how to adapt his lessons to the peculiar circumstances of his class; not to attempt to do the teacher's work for him, but to give him all manner of helps to do his own work. For every system that aims to reduce the living teacher to a mere machine *must work mischief.* If there is any other point in which our aim is peculiar, it is the keeping *always* in view, as the great aim of all Sabbath School instruction, the bringing of the heart to Christ. Let us, then, dear fellow laborers, determine that with renewed diligence and prayerfulness we will seek the conversion of *all* our scholars.

A UNION TEACHER'S MEETING.—One very pleasant feature connected with the very general use of the SUNDAY SCHOOL TEACHER in the Northwest, is the springing up, in many places, of a Union Teacher's meeting. As all use the same lessons, it is found to be an excellent plan to get all the teachers in a village or city together, for the study of the lesson for the succeeding Sabbath.

CHRIST AT THE WELL.—We publish in this number a song from the pen of Rev. E. G. Taylor, of this city, one of our editorial committee. It was suggested by one of our lessons for June, and was used in the Sabbath School connected with Mr. Taylor's church. The music, composed by Mr. Taylor, will be found in the *Young Reaper.*

INFANT CLASS TEACHERS will find on page 245 of this number, a series of Infant Class Outlines. We also publish this month a model Infant Class Lesson from the pen of Miss Emma A. Hall, of Ypsilanti, Michigan. We hope to give one from her pen each month. Two things we wish to urge on Infant Class Teachers. First, to use the same lesson studied by the rest of the school. Secondly, to use a blackboard if in a separate room. If not, by all means have a large slate.

PERSONAL.—Rev. Erwin House, of Cincinnati, was in Chicago in July, looking through our great Mission Schools. He is engaged in preparing a Sunday School Scrap Book, at the request of the Ohio State Convention, and of several other conventions in Ohio and Indiana. From Mr. House's reputation as a writer and collector, we anticipate a very valuable work.

Mr. D. L. Moody has returned from Europe. During his stay in London he organized a Daily Prayer Meeting, the first ever held there. We are sorry to learn that Mr. Moody was disappointed in the principal object of his tour, the improvement of Mrs. Moody's health.

NOTICE.—Parties living in cities should send the number of their Post Office Boxes in ordering the SUNDAY SCHOOL TEACHER.

ERROR.—In the notice signed by Mr. E. C. Wilder, in our last number, a typographical error represented that Mr. Eggleston was to attend conventions in the *western* part of the state. It should have been *northern.*

Our Book Table.

The Use of Illustration in Sunday School Teaching.—By the Rev. Jas. M. Freeman, A. M., New York, Carlton & Porter; 12 mo pp. 48. We are glad to see this little monograph from Mr. Freeman's pen. He treats the subject with great clearness and ability, and with the utmost comprehensiveness, under five general divisions. I. Importance of Illustration. II. Different Modes of Illustration. III. Hints in the Selection and Application of Illustration. IV. Examples of Illustration.

Our Father's Business.—By Thomas Guthrie, D. D., New York; Robert Carter & Brothers, Chicago.

Beautifully bound and printed, this book is yet more beautiful in the richness of Dr. Guthrie's thoughts and the eloquent picturesqueness of his style. Sunday School teachers, above all others, should read a work so finely adapted to teach the pictorial mode of presenting truth.

Paul Venner: or the Forge and the Pulpit.—New York, American Tract Society. Chicago; N. W. Branch No. 7, Custom House Place. Said to be a story of deep and varied interest. We wish we had time to read it. It has three illustrations; 371 pp., square 16 mo. Price $1.00.

The Golden Heart, by Mrs. J. McNair Wright.

Carl's Home, by Sarah G. Cornell:

Two of Henry Hoyt's clearly printed 12 mo. volumes, one of 360, the other of 333 pp. From what we have been able to read, we judge that the interest of the stories is well sustained, and that there is about as much naturalness as is generally found in such books. Poor girls are not often blessed however, with rich and generous friends who step in, just in the nick of time, like good fairies; and such boys as Carl, if there be such, are remarkable exceptions.

The Red Bridge, by Thrace Talmon.

Rachel Noble's Experience, by Bruce Edwards.

These are 16 mo volumes, of about 320 pages each, and are published by the National Temperance League, 172 William St., New York. The latter is a republication of the prize story of the Scottish Temperance League. We have not read the stories, but if at all good, they are very appropos to the present revival of the Temperance reformation, and will be welcomed by Sunday School people.

Musical Leaves, by Philip Phillips. Newly revised edition, enlarged. Cincinnati, Philip Phillips & Co. Here is an old favorite with fifty choice additions. That wonderful song "What are you going to do?" on page nine, bids fair to rival even "Your mission," in popularity and power.

Apples of Gold in Pictures of Silver.—By Edward Roberts: Published by Mason Brothers, New York. A collection of Hymns and Tunes for Sunday Schools. This book is an effort to produce a reaction in Sunday School music toward the good old tunes. Now we do thoroughly despise trifling tunes in the Sunday School, but while child-nature is what it is, you cannot make Old Hundred and Boylston interesting to children. For Prayer and Conference meetings, this collection, embracing some of the livilest and some of the most solemn pieces, is very ap-

propriate ; and in Sunday Schools it may prove excellent if you carefully avoid "the good old solemn tunes."

THE LITTLE SUNBEAM, by W. Howard Doane. John Church, Jr. Cincinnati. We cannot pretend to decide upon music except by the effect, but a Sunday School Superintendent who is a musician, says that this book is brimful of the most delightful music.

ANNOUNCEMENT.

ADAMS, BLACKMER, & LYON will issue about Aug. 1st, "SUNDAY SCHOOL CONVENTIONS AND INSTITUTES, WITH SUGGESTIONS ON COUNTY AND TOWNSHIP ORGANIZATION, by Rev. Edward Eggleston, Editor of the SUNDAY SCHOOL TEACHER." This little work is quite different in design from Mr. Vincent's book on "The S. S. Institute." Its aim is to give plain straightforward suggestions in regard to the conduct of Sunday School Conventions and Institutes, particularly with reference to the new form of combining Institute exercises with County Conventions. It will also give sketches and outlines of various Institute exercises, in such a form that persons who have never seen such exercises can conduct them with a little study. The object of this is to multiply the number of those who can be useful in the Institute work. Lists of subjects for various exercises are given, and the whole is closed with suggestions upon Connty and Townspip organization, and the best modes of procedure for the evangelization of destitute sections. The Executive Committee of the Illinois State Association have endorsed the plan of the work by ordering a cheap edition for distribution.

Conventions will be supplied with the cheap edition, in quantities, by ordering immediately.

Bound in stiff paper covers, price 25 cents, sent by mail.

"Children may come to the Savior."

Words and Music by H. R. Palmer.

1. Je - sus loves lit - tle chil - dren; He is their friend His aid He will lend,
2. Je - sus, now doth in - treat you, List to his voice Oh! hear and re - joice;
3. Je - sus now doth com-mand you, Do not de-lay Oh! haste to o - bey;

Like a shepherd he'll lead them; Come to him, chil-dren, to - day.
He is rea - dy to meet you, Lit - tle ones turn not a - way.
Dan-gers dark will sur-round you, If from your Sa - vior you stray.

Refrain.

Children may come, Children may come Children may come to the Sa-vior.
Children may come, Children may come Children may come to the Sa-vior.

Chil-dren may come Chil-dren may come Children may come and be saved.
Chil-dren may come Chil-dren may come Children may come and be saved.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—SEPTEMBER, 1867.—No. IX.

TEACHERS, STUDY YOUR SCHOLARS.

SABBATH School teachers are told to study the lesson. On coming together at the teacher's meeting, generally the whole time is spent in studying the lesson—the word of God. The weekly lecture is often upon the lesson, and all these things are well. To study the lesson is essential. But many teachers suppose that when they have been faithful in the above work, they are therefore fitted to come before their classes. They could hardly, however, make a greater mistake. If they have studied the word of God so thoroughly as to get a clear, intelligible, and correct view of it all, they are nevertheless only half fitted for their work, unless they have as earnestly and thoroughly studied their scholars. Bible knowledge, and Bible study, although essential, are not sufficient preparation for the Sabbath School teacher. A profound theologian may not be able to teach the Bible to a child. Some knowledge of child-language, of child-nature, is indispensible not only, but an acquaintance with the particular and personal wants and feelings of the identical scholar which you are to teach must be superadded. If the teacher has had no previous acquaintance with the class, he must gain that knowledge of their wants and feelings before he applies the Bible truth. This he may do by observation of the scholars in the opening of the lesson, and in listening to their remarks, or by gentle winning questions, he may draw out their wants and feelings at the time and thus prepare the way to prove himself their friend and benefactor.

1. Recall your own childhood in order to study your scholars. There is perhaps no way by which we can more directly come into sympathy with our scholars, than we can by starting from the standpoint of the fresh feelings of our own childish days. Let us recall our feelings and wishes, our likes and dislikes, our hopes and aims, when of their age. Let us remember what in our own teachers interested and pleased us, and what was disagreeable to us, and thus study how we can interest and impress our pupils.

2. Study the trials and temptations of the scholars. Children

Entered according to Act of Congress, in the year 1867, by ADAMS, BLACHNER, & LYON, in the Clerk's Office of the District Court for the Northern District of Illinois.

have as real a world of their own as grown up people. They suffer as intensely, groan in secret as deeply, and then in a moment be joyful more heartily than older people. The imagination of children is so vivid that they sometimes suffer and enjoy more intensely than we can, who can call reason and judgment to our aid. Oh then teacher, study and sympathize with the trials and temptations of your own peculiar children!

3. Study the home circle influences of your children. You can hardly understand them without this. You will find it not only necessary to supplement parental influence, but ofttimes counteract it, amongst gay, worldly, theatre-going, wine-drinking professors. Oh, how much study is needed for this! To rescue a child from such a vortex, oh, how sweetly must the gentleness of the dove blend with the wisdom of the serpent in the good Sabbath School teacher!

Lastly, we need to study the spiritual exercises of our children. How very tender and delicate are a child's first religious experiences, and how rarely do teachers study them carefully and prayerfully enough to understand them and gain their confidence. A mistake here is often fatal. The word of God, which is the sword of the Spirit, cannot be well applied without this knowledge. Alas, how unmeaning are common place thoughts and stale quotations in such a crisis! No one can appropriately quote a single passage of the divine word without this prayerful study of the child's spiritual nature, so as to come with warm sympathy and communion with it.

Then, oh teacher, study your children more earnestly, lest all your work be lost because a vital part of it has been overlooked, neglected, or forgotten.

R. G. PARDEE.

THE WHITE DRESS.

THERE was to be a grand party at Squire Palmer's mansion—only for the little folks, yet a real party, none the less. Nearly all the girls and boys in the village were invited, and among them, little Dell Harmon. She had never attended an evening party, and when she knew that she was really going, she was ready to dance for joy. Then too, she was to have a new blue dress to wear, and this made her still more happy, for blue was her favorite color, partly because it was the hue of the sunny sky she loved so much, and partly owing to the fact that her dolly's eyes were blue. She had had blue dresses before, spotted, and striped, and plaid, but this, as she told one of her playmates, was "blue all over, and pretty enough for a queen to wear."

The dress-maker had come in the morning and fitted the dress and promising surely to return it the next afternoon in time for the party, had taken it home with her to finish. So little Dell was very happy that day, and at school, though she studied diligently, she could not keep from sending a glance through the window now and then to the dress-maker's shop on the opposite side of the street, and when she went to sleep that night, every one of whom she dreamed, was dressed in blue, and she thought her father sold old Pomp and bought a beautiful new pony with a blue tail and mane.

But suddenly, while Dell and all the other little folks were dreaming happy dreams, there came the cry of "fire! fire!" and the great bells clanged their iron tongues, and startled all the town. But the alarm had come too late, for already the book store and the dress-maker's shop adjoining it, were a mass of flame, and the efforts to save them were utterly useless.

There were many valuable books lost, and the bookseller took his loss very much to heart, and the poor dress-maker, when she saw her goods consuming in the fire with no power to rescue them, wrung her hands in dismay. But, for the havoc of the flames there was not a more sorry sufferer in the town than was little Dell Harmon when she knew that she would never see again her beautiful blue dress. She had expected to have such a merry time; but now her dress was burned to ashes, and she must remain at home, for all her other dresses were old, or faded, or out-grown. For a full hour she wept and refused to be comforted. By degrees, however, she grew quiet, and knowing that she was making her mother sad by crying thus, she wiped her eyes and tried to forget her disappointment. But try as she would, she could not keep it quite out of mind, and presently a bright thought came to her; there was her white muslin! It would look almost as well as new if it were only nicely ironed; and away she ran to ask her mother's advice.

When evening came Dell went to the party in her neat white dress, and in all the room there was no happier little heart than hers. "What would I have done, mamma," she exclaimed as she finished recounting the pleasures of the evening, "if it had not been for my white dress?"

Then the mother lifted the child's face lovingly between her hands, and looking down into the sunny eyes, she said:

"It is the only dress about which my little girl ever need be troubled. Some day there will come a message from the great mansion where the good Father has His home, bidding us go up thither. Then we may begin to ask what we shall wear, and if we have no 'white dress' how sad it will be! Only Christ can give us this beautiful apparel, and though the fire may consume, and the moth and rust corrupt our every other dress, if we have this left we need not be afraid to stand before Him."

MARY B. SLEIGHT.

"SUNDAY SCHOOL SUPERINTENDENTS AS I SAW THEM."

IN the March number of the "TEACHER" there was an article under the above caption. I read it with great interest, and have watched each number of the TEACHER since, with the hope of hearing from "Senex" again. I did not know but he might visit our school, and if he did, I was anxious to know how our Superintendent appeared to him. "Senex" informs us that he visited two schools; that at one of them he was treated with courtesy, and at the other, not. If he has correct views of what Sunday School courtesy requires, I am sure he would be courteously treated even at our school. He states

that at the first school he visited, he was not offered a singing-book, or a New Testament, to enable him to take part in the opening exercises of the school, and that although the Superintendent made remarks and prayer, he was not invited to do either. I am not sure that he would have fared much better at our school, although I am sure we mean to be polite and courteous to strangers.

Perhaps the school had a very short supply of singing-books, as is the case with us. Our supply is nearly exhausted, and we are hoping soon to be able to purchase more. I cannot tell why a Testament was not offered to him. Possibly there may have been some good reason for it. I don't know who "Senex" is. Perhaps the Superintendent of the school he speaks of did not. I do not think *any stranger* has a right to expect to be invited to make remarks in connection with the opening exercises of a school. How was the Superintendent to know that "Senex" possessed the faculty of talking to children? How was he to know that in the event an invitation to talk was given that an undue amount of time would not be consumed? I certainly do not regard it as a lack of courtesy not to invite a stranger to lead in prayer during the opening exercises of the school. He speaks of the fact that the librarian and secretary paid him no special attention. Could it be reasonably be expected of them?

If Mr. Pardee, or Mr. Vincent, or Mr. Wells, or Mr. Eggleston, or any other well known Sunday School man should come into our school, I am very sure we should ask them to take part in the exercises, and should try and get all the benefit from the visit we possibly could. But strangers, unless they make themselves known in such a way that the Superintendent can be sure he will not be doing an injury to his school in inviting them to speak and pray, have no right to expect to be thus invited.

I know that our school has occasionally been "taken in" by extending such invitations to strangers, and I am glad to know that our Superintendent is cautious, and I would rather that he should occasionally be charged with a lack of courtesy, than that he should run the risk of having the time of the school wasted, and the teachers and children annoyed by those who are not adapted to the task of addressing Sunday Schools.

S. D. H.

MANAGEMENT OF SABBATH SCHOOL LIBRARIES.

FOR more than a year I have been studying *Library Systems* with reference to the wants of our own school. I did not succeed in finding what we wanted in any one system, but by a combination of good points from two different systems I have arranged a system that meets *our wants exactly*; and that I think will meet the wants of a great many other schools that need a library system that is *thoroughly systematic, simple, efficient,*—that will not take an undue proportion of time from the exercises of the school, and that will not interrupt the teachers or classes during recitation. After a trial of some

months, I unhesitatingly pronounce the plan described below, as the best of which I have any knowledge, for any Sunday Schools *large or small*, in which *system and good order* are considered important requisites. My arrangement has just received the approval of Wm. Reynolds, Esq., of Peoria, President of the Illinois State Sabbath School Convention, as an *improvement* over the plan he has been recommending for some time past to the public, as *the best* within his knowledge, and *at his request*, I send you for publication the following description of what you may call

YOUNG'S COMBINATION SABBATH SCHOOL LIBRARY SYSTEM,

arranged from the "Pigeon Hole and Card" plan, and "Geist's Patent Index System." The prominent feature in the *first*, is the arrangement of the library case into "pigeon holes" or separate departments for each book, and when a book is taken out, a card with the scholar's name upon it is put in the "pigeon hole" or apartment from which the book was taken, to remain there until the book is returned. The main feature in the *second* system named above is the division of the library and *catalogue* into as many equal parts as there are classes in the school. Each class is supplied with one of these partial or division catalogues, from which they make their selections, and mark the number of the book selected upon a small library slate. These partial catalogues *rotate* through the various classes on successive Sabbaths in regular order.

DETAILS OF THE SYSTEM.

1st. Arrange the library case and books into as many equal divisions as there are classes in the school.

2d. Arrange the *divisions* into "pigeon holes" or separate departments for each book. (This may best be done with strips of tin about two and a half inches wide and the proper length, slipped into grooves made in the shelves above and below, with a saw, The front edge of these strips should be turned to prevent their cutting or soiling the books.) Number the divisions consecutively: 1, 2, 3, 4, &c. Also the "*pigeon holes*" beginning with *one* (1) in *each division*.

3d. Use "*Geist's* adhesive *tags* for backs of books, showing both *division* and *pigeon hole* numbers, thus books in division one are numbered 101, 102, 103, &c., in division two: 201, 202, 203, &c., in division three, 301, 302, 303, &c.

4th. Make a *catalogue* of the books in each division separately, (may be *written* in a plain hand, in small; cheap *pass books*.) Number these division catalogues to correspond with their respective divisions.

5th. Letter the *classes*, A., B., C., D., &c., and number the scholars in each class, 1, 2, 3, 4, &c. Provide a small *library slate* for each class, with its *class letter* at the top, and the scholar's numbers at the side.

6th. Prepare a card for each scholar, with his or her name upon it, and also the *class letter* and *number* of the scholar.

Write to J. M. W. Geist, Lancaster, Pa., stating number of clsses in your school, also the number of books you propose putting in each

division, and order *two sets* division numbers—one for library divisions, and one for catalogues—*inside tablets*, *tags* for backs of books, *library slates* for as many classes as you have, and one *librarian's index*. This last item is important to insure a *regular rotation* of catalogues, and also to show how long an unreturned book has been out. (Geist is manufacturer of all the above fixtures, and patentee of some of them.)

WORKING OF THE SYSTEM.

At or before the opening of the school, the librarian supplies each class with a slate and *one* of the division catalogues. As the scholars come they select from the catalogue, or their teacher for them, and mark the numbers of the books selected opposite their respective class numbers on the slate. At the close of the general opening exercises, and before recitations begin; or better still, require those wanting books to be present five to eight minutes before the opening of the school to select their books, and then *at the opening* the librarian may take up the slates and catalogues, and *during recitations*, takes from the library the books selected by the various classes, as shown by the slates. As the *books* are taken out, the scholars' *cards* are put in their places. *After recitations* the librarian delivers the books, with the slates, to the teachers, who distribute to the scholars, the slate showing to which scholar each book belongs.

Returned books are left at the library, which should be near the door, as the scholars pass into the school room, and are at the same time arranged by the librarian in their proper places in the library. As the books are put into the pigeon holes, the cards are taken out and placed in a card box that has separate apartments for *each class*.

ADVANTAGES OF THE SYSTEM.

1st. The simplicity of its working apparatus. *One entire catalogue only* (divided into as many parts as there are classes) for the whole school.

2d. An equitable distribution of the books is secured to every class by the rotation of catalogues.

3d. The *least possible time* is required in selecting and distributing, as all classes are served simultaneously, or as nearly so as possible, and a *large* school may be served about as quickly as a *small* one.

4th. No two scholars in different classes *can* select the same book at the same time, and no two in the same class need do so as each can see the numbers previovsly selected by his classmates.

5th. The library will be new and fresh to the school *much longer* than by any other mode of distribution.

6th. Teachers and classes are not interrupted during recitations, nor have scholars any books during recitations to distract attention from the lessons.

7th. No scholar can get a second book until the first is returned.

8th. The librarian can tell at a glance who has any unreturned book and how long it has been out.

9th. No *records* are necessary. The system is in itself a complete *self-register* of everything that need be known of the library.

REMARKS.

Those now using the "pigeon hole and card" plan will secure the principal advantages of this *combination* by simply dividing their catlogue and procuring the necessary library slates, and working it as above described, and thereby *economise time*, *promote good order*, and secure other important advantages. One of these advantages will be apparent from the following statement of the practical working of the "pigeon hole and card" plan. Suppose one hundred scholars have drawn books on any given Sabbath; the one who presents himself first at the next Sabbath, will find one hundred *empty pigeon holes* from any one of which he might wish to draw, and this difficulty is constantly recurring, in fact there is *no certainty* of any scholar getting any book he wants at *any time*. This difficulty is entirely removed by the *Combination System*. The difficulty with *Geist's* system is that *much unnecessary work* is required of the librarian in consequence of which, classes are *interfered with during recitations*.

E. H. YOUNG.

CONCERT EXERCISE.

1ST. VOICE.—A pilgrim weak and travel-worn
I falter by the way,
Sin's heavy burden on my heart
Grows heavier day by day—
In vain I wait for human hands
To lift the load away.

ANSWER.—Weary, heavy ladened heart,
Jesus knows how weak thou art.
Heed His words of welcome sweet,
Cast thy burden at His feet.

2D. VOICE.—In vain to find the living truth
I search through every land,
Earth's goodliest tree of knowledge bears
Foul error's girdling brand,
The fairest fruit I gather, turns
To ashes in my hand.

ANSWER.—Lonely seeker after light,
Through the darkness of the night
Lo, the Master calls to thee:
"Groping soul, come learn of me."

3D. VOICE.—A worker in the world's wide field,
With worldly cares oppressed,
I turn my longing eyes away
To yonder mansions blest,
Sighing to put my sandals off
And find eternal rest.

ANSWER.—O thou tired, toiling one,
Wait not till thy work is done,
Lean to-day on Christ's dear breast,
He will give thee sweetest rest.

MARY B. SLEIGHT.

ENCOURAGEMENTS IN TEACHING.

IN a former number of the TEACHER it was said by an excellent contributor that "Whoever would work wisely and with success, must have clearly before him the ends he wishes to accomplish." It is equally true that the work to be wisely and successfully done needs to be contemplated as to the grounds of encouragement which are presented by it. The ends to be reached, and the incentives for reaching it are clearly, closely allied. When once an object is presented to be accomplished, we should also know what are the motives or inducements offered to secure it.

From both observation and experience I am persuaded it is quite easy to become discouraged in the work of teaching in the Sunday School. It has, every one who has tried it must admit, its discouraging features. Hence it is that sometimes good and well meaning teachers come to their superintendents and ask to be excused from further service in the work of teaching. And the request is by no means always made because of a desire purely to be released from work. They feel incompetent, or, at least, have deemed their past teaching unsuccessful.

And so it becomes necessary to present ever and anon the high and noble incentives, the precious gospel motives for continuing faithful in the work of teaching. Some of the encouragements which may be offered are the following:

1st. *The command of the Saviour.*—The Divine Master has made it obligatory upon every one of His followers, who is not Providentially hindered, to work for Him in his vineyard. And surely no one will deny that the Sunday School in our day is a very important part of that vineyard. It may safely be said that no better opportunity for work can be found than that presented where the children and youth are gathered together. The explicit command of Jesus, "Feed my lambs," is surely not restricted to pastors, much less to Peter the apostle to whom first addressed. It is made the duty of every Christian, who has ability and opportunities, to "feed," educate, and train the children and youth for Christ and heaven. If, then, the Saviour has laid this responsibility upon His disciples, let the Sunday School teacher be encouraged humbly, faithfully, and prayerfully to do the specific work assigned him. If Jesus has commanded a duty, He will certainly not fail to give all needed grace and strength for its accomplishment.

2d. *The pleasure of toil for the Master.*—He who is a true Christian, and has not been slothful in business, but "fervent in spirit, serving the Lord," knows well that there is deep pleasure derived from the service of Christ. And where can that pleasure be greater than in

training and fitting immortal souls for heaven? Is it possible to conceive of any nobler or more blessed work? Would not angels rejoice at the privilege? How much more then ought we who have been redeemed by "precious blood." That earnest, pious, and consecrated man of God, Harlan Page, had the joy on a dying bed, of looking back upon a life of usefulness, and of being assured that he had been the humble instrument in the hands of God, of saving, at least, *one hundred souls.* But does any one suppose his joy was all concentrated in that dying hour? Surely not! Each deed of kindness, and each word of love had a reflex influence, and blessed himself. His constant service for the Master was a constant source of pleasure. And so it will prove to the devoted and praying teacher. Though many a trial will come and many a temptation arise; though the difficulties are great and the discouragements at times depressing, yet the *joy of service* for Jesus' sake, will be ample remuneration, and must prove a ground of decided encouragement.

3d. *Spiritual growth secured by it.*—Undoubtedly the primary purpose in view is to benefit those who are taught. But while this is so, the teacher must not forget that, if faithful to duty, he is also benefiting himself. The precious seed of heavenly truth will not only be lodged in the soil of each tender heart of boy or girl, but it will also find its way into the depths of his own heart, and prove an actual means of blessing to himself. Unconverted teachers have been known to be converted through their own teaching. Can it then be doubted that those who are already Christians will fail of being blessed by a careful and prayerful study of the word of God, and its faithful exposition to the class? Our Saviour has taught us that it is our duty to "search the scriptures," and we learn that by means of the truth the glorious work of sanctification is carried on in the soul of the Believer. Surely the godly aspirant for holiness will be glad to use that means divinely prescribed for its attainment. And thus while teaching others he is teaching himself, and fitting himself for higher joys and larger usefulness. Let the teacher, then, not be discouraged from doing that work which will secure his sure spiritual growth, and thus promote the honor of his Saviour.

4th. *The promise of success.*—If every business man had the same promise of success that the Sunday School teacher has, with what earnest zeal and heroic endurance he would go through the labor of each day. Nothing would discourage his heart, or give his face the despondent look. Surely, then, the teacher ought not to be discouraged or despondent. The mission he performs is transcendently above that of the mere business man, and demands an interest and enthusiasm commensurate with its importance. But the business man *may* fail, the teacher *never.* God, that cannot lie, has promised success. "My word *shall not* return unto me void." "He that goeth forth and weepeth, bearing precious seed, shall doubtless, i. e., *shall surely*, come again with rejoicing, bringing his sheaves with him."

"Thou canst not toil in vain.
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garners in the sky."

REV. JAMES LISK.

INFANT CLASS LESSON.

THE SURE FOUNDATION: *Matt.* VII: 24–29.

(OBJECTS.—Blocks and pieces of building-stone.)

HOW many of these little boys and girls have ever built block houses? (Hands.) Oh! nearly all have. See! I have some blocks here which I borrowed of a little boy who plays with them very often. Perhaps some of you have a set like these. (While talking, the teacher has built a house in view of the class.) Do you think that this house which I have built would stand very long? (Ans.) So it will tumble down if I only just touch it! See it fall! Did your block houses fall as easily? (Ans.) How many have made play-houses in the garret? (Ans.) What did you make them of? (Ans.) Oh yes! I remember when I was a little girl no larger than these on this front seat, how I loved to go up garret and make play houses among the chests and boxes, and then when I was larger and went to school, we built them of sticks and boards under the shade trees, and made *moss carpets.* But would you like to know what I saw one day this week as I was at a school house only a little way from here? (Hands.) Well, all the little boys and girls were out at play in the yard, and they too had play houses. I'll tell you how they made them. Shall I? (Hands.) Just a few steps from the school, some men were building a large frame house, and I think they wanted to please the girls and boys, for they gave them a great many blocks and pieces of board and stones, which they did not wish themselves, and the boys carried them over into the school yard. They chose the shadiest, dryest place in all the yard. Two of the larger boys took each a stone for a hammer and drove some stakes into the ground and then they put boards between them for the sides of the houses. All the others helped to carry the things. They made seats for the girls, in the shade, by putting two stones a little way apart and laying a board on them. The girls pinned leaves together with thorns and made spreads for the tables. They all worked as busy as bees, and very soon had two snug play houses with ever so many rooms in them. Here are some pieces of stone like those they used. (Let the children take them.) You see they feel very hard and will not break easily. Do you know what we call *very large* stones? (Ans.) Yes, and these are *pieces* of rock. But children, do you know what the men who were building the house used those large stones for? (Ans.) What part of the house do you think they made first? (Ans.) But there is another name for the wall they make first to build the house on—a long name. I have printed it on the board. Now tell me the letters in it, as I point them out. All say *foundation.* (Repeat.) What is the name of the wall men make first to put their house on? (Ans.) What is the foundation? (Wall, men make, &c.)

Do you know how they put the stones together to make it? I will show you. Here, I'll make a picture of two stones on the board and put something between them to hold them together, just as we use gum or wax, to fasten two bits of paper. We'll call it *mortar.* Here

is the word on the board. What is it holds the stones together? (Ans.) It must be higher, so we'll spread some mortar on top of these and then lay on some more stones. You see I can make it as high and as long as I choose. (Teacher makes the foundation of the house.)

This large stone at the corner which stands out farther than the rest, we'll call the corner stone, because it binds these two walls together. Can you read this on the board; any one? (Ans.) Now repeat these three words three times. (Define each.)

When men build houses do they lay this wall on top of the ground, or do they dig down deep into the ground where it is hard? (Ans.) Which would be the better way? (Ans.) If it was built so strong that it would last a *great many years*, what kind of a foundation would it be? (Ans.) Look to see what word I print before foundation. Spell it. (S-u-r-e.) Both together—sure foundation—one that will last always. (Repeat.)

Did you ever feel the house shake when the wind blew *very hard?* (Ans.) Did the house fall? (Ans.) Then what kind of a foundation had it? (Ans.)

Now I'll tell you of a man who built *his* house upon a *rock*. Would that make a sure foundation? (Ans.) I'll make a picture of a great rock under this foundation. Here is the earth all up around the sides as if he dug deep to find the rock. Perhaps it was on a hill, and there were hills around it too. We'll make these lines for hills, and some mountains farther off. These little crooked lines are the rills running down the sides and between them. But we must build the house. Perhaps 'twas nearly square like this one, with a flat roof, made of sticks crossing each other, as I make these lines on the board, and then earth is spread over them. Here is a door in front, and one window; not made of glass like ours, but of lattice. We will let the man be sitting in his door. Now it is all finished. Do you think a house like this would be a good one to live in if there came a great storm? (Ans.) Yes, and there did come a great storm—rain and wind. There were great black clouds—I'll make some here; and a very great deal of rain fell from them upon the house. These dotted lines, coming down slanting, because the wind blew so, will be the rain, and it filled up all these little rivers on the hills and mountains, so that they rushed like a great flood against the house, and—do you think it fell? (Ans.) No! why not? (Ans.) Now all say this: "It fell not, for it was founded upon a rock." That is what Jesus said about it. Repeat Jesus' words again.

Do you think the man who lived in the house was afraid? (Ans.) Since he knew so well how to build his house, what kind of a man was he? (Ans.) Yes, indeed! *a wise man.*

Now you may all rise together as I give the signal, (lifting hand,) and then I'll call, first the smallest girl, and then the smallest boy, and so on, to come and point out the lesson we have on the board. All the rest must keep close watch, and if a mistake is made, say "wrong." Little Mary, first. Who built a house? (Ans.) Which is the foundation? (Points.) What kind of foundation? (Ans.) What

is a sure foundation? (All answer.) Willie may come now: Point to the corner stone. What is it used for? (All answer.) Which are hills?—mountains? The next little girl: What is the roof made of? (Ans.) What was the house built upon? (Ans.) What happened? Did the house fall? (Ans.) Why not? (All answer.) Who told this story? (Ans.) Where found? (Ans.) (By the same signal all are seated.)

Let us print the word *Jesus* on this rock and call this the house our *hearts* live in. Now who is *our sure foundation*? (Ans.) The storms that beat upon our house are all the *little* troubles and *big* ones, which we have, and He will save us from perishing, if we will only take Him at His word, and let Him be our Saviour; for the motto on this card is "Jesus is the rock of our salvation." Repeat it. (All answer.)

But children there was another man who built his house down upon the sand, Jesus said, with no rock under it at all. (Teacher makes another house just like the first, *without any foundation.*) When the high wind and heavy rain beat against it, would it stand do you think? (Ans.) No, the water would wash away the sand just as easily as I rub these marks out. Then you see the house has nothing to stand upon at all and it must fall to pieces, and then what would become of those who lived in it! Which now would be the better way to build a house; upon a rock or on the sand? (Ans.) If we build a foundation of wood or sand or anything else, will it last as long as the rock? (Ans.) Who alone can save us from being punished for our sins? (Ans.) Then who is the Rock of our salvation? (Ans.) Little girls and boys, do any of you need Jesus to save you? Have you ever done anything wrong? Did you ever tell a lie; or strike your little brother or sister or playmate? Do you always mind your mother?

God knows all about it; and do you know what He will do? (Ans.) Who can save you if you ask Him? (Ans.)

Shall we all bow our heads and ask God to forgive us all our sins for Jesus' sake? (Prayer.)

Now would you like to learn a beautiful little song about "The house upon a rock?" (Yes.) The words first, by repeating after me, and then the tune. (Found in the *Golden Censer* and *Musical Leaves.*)

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
CHORUS.—On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the vale:—CHORUS.

His oath, his covenant, and blood,
Support me in the whelming flood:
When all around my soul gives way,
He then is all my hope and stay:—CHORUS.

EMMA A. HALL.

The Second Year with Jesus.

Selections from the Parables, Conversations, and Discourses of Jesus.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

List of Lessons.—Fourth Quarter.

SELECTIONS FROM THE DISCOURSES AND CONVERSATIONS OF OUR LORD.

Oct.	6.	*Matt.* XI : 20–30.	The Privileged Cities, and the Light Yoke.
"	13.	*Luke* VII : 36–50.	The Woman to Whom Much was Forgiven.
"	20.	*Matt.* XII : 33–42.	The Sign of the Prophet Jonah.
"	27.	*Mark* III : 31–35.	Christ. Our Brother.
Nov.	3.	*Matt.* X : 28–39.	Of Cross-Bearing.
"	10.	*John* VI : 41–51.	The Bread of Life.
"	17.	*Mark* VIII : 32–38.	The Worth of the Soul.
"	24.	*John* X : 1–18.	The Good Shepherd.
Dec.	1.	*Luke* X : 38–42.	One Thing Needful.
"	8.	*Matt.* XIX : 16–22.	The Young Ruler.
"	15.	*Luke* XX : 19–26.	Things due to Cæsar and to God.
"	22.	*Matt.* XII : 28–34.	The Great Commandment.
"	29.	*John* XVI : 7–20.	The Comforter.

LESSON XXXV.

Of Judging Another.

Lesson: *Matt.* vii: 1–6. Home Reading: *John* viii: 1–9. Golden Text: *Matt.* vii: 5.

NOTES.

See *Rom.* xiv: 13. Not that we shall not form any judgment of another, for Christ himself gives us a rule by which we may judge another in verse 16. But that we shall not form rash judgements, that all doubtful things in the character of another shall have the most favorable construction put upon them. It is absolutely necessary that we should form opinions of other men's characters, but we must make all proper allowance for the frailty of human nature.....*For with what judgment.*—See passages for Home Reading. The sense, according to Alford, is, "lest you have to answer before God for your rash judgment and its consequences." It seems to us that a better interpretation may be found in 2 *Sam.* xxii: 26, 27; *James* ii: 13; *Rev.* xiii: 10. The verse is likewise true if we consider that men will judge us harshly if we are censorious of others. How many people there are who think it a sign of piety to complain of the Church, the Sunday School, and the inconsistencies of others..... *Why beholdest*—See *Rom.* ii: 21. The mote, if in your own eye, would appear to be a beam—ought to appear as much larger than the mote that you see in another's, as a beam is greater than a mote. This is Alford's interpretation, but it seems more natural to undetstand it thus: Why are you so quick to see a small fault in a brother who have one so much greater yourself. Get rid of your own fault which partially blinds you, and then you shall see clearly, not to stand staring at your brother's faults, but to help him to overcome them. There is always hypocrisy in professing a horror of other people's sins while we tolerate our own. Some quaint writer says that every man carries a wallet over his shoulder, putting other people's faults in the front end and his own behind him.....*Give not that which is holy, &c.*—It is our duty to help others to overcome their faults, but in doing so we must not foolishly give rebuke and advice when it will do no good but rather harm.....*That which is holy.*—The holy meat offered in sacrifice.... . *Pearls* are somewhat like the natural food of swine, but if deceived by them we might expect them to revenge themselves by attacking those who deceived them. Valuable as pearls are, they are worth nothing for swine's food, and valuable as the truth of the gospel is, it is of no account to those whose God is their belly, whose glory is in their shame, whose end is destruction. *Phil.* iii: 19. See also *Titus* i: 15.

SUGGESTIONS TO TEACHERS.

Make the following points upon the lesson, and have the class repeat them in concert until they are firmly impressed upon the memory.

1. We must not judge unkindly.
2. Look at our faults rather than those of others

3. Endeavor to correct our faults.
4. Help others to correct theirs.
5. Do so with prudence.

And there are one or two solemn personal questions that may be drawn from this lesson, that should on no account be omitted: How are you treating the holy things of the gospel? Are you trampling its pearls under your feet?

LESSON XXXVI.

ASK.

LESSON: *Matt.* VII: 7–12. HOME READING: *Luke* XVIII: 1–8. GOLDEN TEXT: *John* XVI: 24.

NOTES.

Ask, &c.—See *Isaiah* LV: 1. We are to ask in the name of Jesus. *John* XVI: 23–27. God will give more than we ask; see *Ephes.* III: 21. God does not always answer prayer in the way we expect. 2 *Cor.* XII: 7–9. We must ask according to his will. 1 *John* V: 14. We must keep his commandments, &c. 1 *John* III: 22. See also in the fourth chapter of *James* a description of wrong asking. The words in the text express various ways of conceiving of our coming to God. If we ask, he gives. If we seek with all earnestnes, as for hid treasure, we shall find it. If we knock at the very door of the heavenly kingdom, it shall be opened to us and we will be admitted to its great privileges.....*Every one that asketh.*—Of course it is understood that the asking shall be in submission to the will and wisdom of our Heavenly Father. If a child were to ask for a serpent of course the parent would not give it him. But of those good things—the holy spirit, necessary food, and all such blessings, there can be no failure. How wide the promise! It means you. It means every member of your Sabbath School class. Ah! if you could only make this lesson the means of persuading them to ask, to seek, to knock—to receive the Holy Spirit, to find Christ, to have the kingdom opened!.....*Bread; stone.*—A resemblance exists between them, as between a fish and serpent. Luke also adds the egg and scorpion. See *Luke* X: 12. The argument is this: If ye, who at best are human and sinful, are so tender in the treatment of your children, how much more merciful will your infinitely loving Heavenly Father be to you! How ready to hear your prayer and supply your wants! How willing, as in *Luke*, to give the greatest of blessings, the Holy Spirit!.....*Therefore, &c.*—The Golden rule is based on God's loving-kindness. As God is love so should you be. Chap. V: 48. "Freely ye have received, freely give."—*Matt.* X: 8.

SUGGESTIONS TO TEACHERS.

This lesson is a golden opportunity to bring the scholar to Christ. Shall it be given prayerfully to the tens of thousands of children who study these lessons? How many may be brought to seek and find! Fellow teacher, may not your class be among the number? The prac-

tical lessons are so apparent that it is hardly necessary to point them out.

1. Ask the Holy Spirit, and you shall have it.
2. Seek for forgiveness—you shall find it.
3. Knock—Christ will open.
4. Every one—includes you.
5. More loving than your father or mother.

LESSON XXXVII.

THE STRAIT GATE AND NARROW WAY.

LESSON: *Matt.* VII: 13, 14. HOME READING: *Luke* XII: 23–30. GOLDEN TEXT:—*Matt.* VII: 13.

NOTES & SUGGESTIONS.

This lesson needs little or no explanation. It is a brief lesson, but full of rich truth.....*Strait.*—narrow, pent up, difficult of passage. See the comparison to a camel's passing through the eye of a needle, which is supposed to mean a narrow gate. The whole passage expresses two or three great truths that the teacher should study carefully to impress:

1. That there is but one way of salvation; through Christ, who is the door.
2. There is no way to eternal life by which we may escape salvation.
3. That the way of life is not a popular way.
4. That we cannot carry all our worldly desires and evil passions through this narrow gate.
5. That the way of sin is broad, easy, and respectable in the world's eyes.
6. The end thereof is destruction.

There is a fine opportunity for the teacher to present lovingly and delicately, but forcibly, the alternatives:

1. Self-denial, trust in Christ, narrow way, few companions, but eternal life.
2. Self-indulgence, a wide road, abundance of company, but eternal death.

"Knowing the terror of the Lord we persuade men."

ILLUSTRATIONS.

"Broad is the road that leads to death
And thousands walk together there,
But wisdom shows a narrow path
With here and there a traveler."

DR. WATTS.

So Christian turned out of his way to go to Mr. Legality's house for help: but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and

wotted not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire, *Ex.* XIX: 16, 18, out of the hill, that made Christian afraid that he should be burnt: here therefore he did sweat and quake for fear. *Heb.* XII: 21. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him, with a severe and dreadful countenance, and thus began to reason with Christian.

EVANGELIST. What doest thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist farther, Art not thou the man that I found crying without the walls of the city of Destruction?

CHRISTIAN. Yes, dear sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate?

CHR. Yes, dear sir, said Christian.

EVAN. How is it then thou art so quickly turned aside? For thou art now out of the way.

CHR. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield: so I came hither; but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going; and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family; and I told him. But, said I, I am so laden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And said I, I am therefore going to yonder gate, to receive farther direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of that way into this, if haply I might soon be eased of my burden. But when I came to this place and beheld things as they are, I stopped, for fear (as I said) of danger: but I now know not what to do.

EVAN. Then said Evangelist, Stand still a little, that I show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." *Heb.* XII: 25.

25. He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.' *Heb.* x: 38. He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition

Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men." *Matt.* XII: 31. "Be not faithless, but believing." *John* XX: 27. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoreth only the doctrine of this world, 1 *John* IV: 5, (therefore he always goes to the town of morality to church;) and partly because he loveth that doctrine best, for it saveth him best from the cross, *Gal.* VI: 12: and because he is of this carnal temper, therefore he seeketh to pervert my ways though right. Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His laboring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First, thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman The Lord says, "Strive to enter in at the straight gate," *Luke* XIII: 24, the gate to which I send thee: "for strait is the gate that leadeth unto life, and few there be that find it." *Matt.* VII: 13, 14. From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening unto him.

Secondly, Thou must abhor his laboring to render the cross odious unto thee; for thou art to prefer it before the treasures of Egypt. *Heb.* XI: 25, 26. Besides, the King of glory hath told thee, that he that shall save his life shall lose it. And he that comes after him, and hates not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be his disciple. *Mark* VIII: 38; *John* XII: 25; *Matt.* X: 39; *Luke* XIV: 26. I say, therefore, for man to labor to persuade thee that that shall be thy death, without which, the truth hath said, thou canst not have eternal life, this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children, *Gal.* IV: 21–27, and is, in a mystery, this Mount Sinai, which thou hast feared will fall on thy head. * * * * * *

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him so far as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows.

CHR. Sir, what think you? Is there any hope? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

EVAN. Then said Evangelist to him, thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, lest thou "perish from the way, when his wrath is kindled but a little." *Ps.* II: 12

Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God speed: so he went on with haste, neither spake to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you." *Matt.* VII: 7.

He knocked, therefore, more than once or twice, saying,

> "May I now enter here? Will he within
> Open to sorry me, though I have been
> An undeserving rebel? Then shall I
> Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named Goodwill, who asked who was there, and whence he came, and what he would have.

CHR. Here is a poor burdened sinner. I have come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come; I would therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

GOODWILL. I am willing with all my heart, said he; and with that he opened the gate.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain: from thence both he and they that are with him shoot arrows at those that come up to this gate, if haply they may die

before they enter in. Then said Christian, I rejoice and tremble. So when he got in, the man of the gate asked him who directed him thither.

CHR. Evangelist bid me come hither and knock, as I did: and he said, that you, sir, would tell me what I must do.

GOOD. An open door is set before thee, and no man can shut it.

CHR. Now I begin to reap the benefit of my hazards.

SCRIPTURE ILLUSTRATION.—See the eleventh chapter of *Hebrews*.

LESSON XXXVIII.

BY THEIR FRUITS YE SHALL KNOW THEM.

LESSON: *Matt.* VII: 15–23. HOME READING: *Luke* XIII: 6–9. GOLDEN TEXT: *John* XV: 1–6.

NOTES.

False prophets.—False teachers or preachers.....*In sheep's clothing*—Having the outward profession and pretence of godliness; making clean the outside. (*Matt.* XIII: 25.) The people of God are called sheep in various parts of the scripture; the sheep being the emblem of innocence and harmlessness.....*By their fruits.*—Their corrupt doctrines, and secretly wicked lives. A wicked heart will always disclose itself at some point. Christ lays down the general rule that as the fruit is always of a character corresponding to the tree, so is the life, if rightly seen, an index of the heart. The fruits of the Christian life are only borne by them that abide in the Vine. God is glorified in our bearing much fruit; in our leading lives abundantly fruitful in good works.....*Hewn down.*—See the parable of the barren fig tree in *Luke* XIII: 6, &c.....*Cast into the fire.*—One of the many strong expressions found in the teachings of Christ, in regard to future punishment. We cannot disguise the fact that the tender and merciful Saviour spoke upon this subject words of great significance, and must have had a forcible conception of the fearfulness of God's wrath against the children of disobedience.....*Not every one, &c.*—In 1 *Cor.* XII: 3, there is an apparent contradiction to this, but it is only apparent. Here our Lord is speaking of hypocritical profession, there the meaning is the most profound heart-service. "To seek discrepancies in passages like these implies a predisposition to find them."—(*Alford.*).....*In that day.*—That is in the day of judgment. What other day can it be? These last verses are a solemn warning that even preaching the gospel of Christ will not save us if we live in sin.

SUGGESTIONS TO TEACHERS.

This may be given as an object lesson by using some kind of fruit and developing the fact of the correspondence between the fruit and the tree, and between the life and the heart.

PRACTICAL LESSONS.

1. Beware of false teachers.
2. Men are known by their lives.

3. If we do not bring forth good fruit we shall be hewn down, &c.
4. A profession of religion will not save us.
5. There shall be a day of judgment.
6. No amount of prominence as teachers of religion, or officers of the church shall save us, if we have not enough of grace to lead good lives.
7. Sin comes from a wrong state of the heart.
8. In the judgment, the workers of iniquity will be told to depart from Christ.

It is not best, of course, to use all these points in any one lesson. Teachers will select such as they deem adapted to their classes.

LESSON XXXIX.

THE SURE FOUNDATION.

LESSON: *Matt.* VII: 24–27. HOME READING: *Isaiah* LIV: 9–17. GOLDEN TEXT: 1 *Cor.* III: 11.

NOTES.

"The rains, floods, and winds of an Eastern monsoon strikingly illustrate this passage. When people in those regions speak of the strength of a house, it is not by saying it will last so many years, but, it will outstand the rains; it will not be injured by the floods. Houses built of the best materials, and having deep foundations, in a few years often yield to the rains of a monsoon. The house founded upon a rock can alone stand the rains and floods of a wet monsoon."—*Roberts*.....*A rock.*—Christ is the only sure foundation. "Other foundation can no man lay."..... *On the sand.*—"The fishermen of Bengal build their huts in the dry season on the bed of sand from which the river has retired. Then the rains set in, which they do often very suddenly, accompanied by northwest winds, and the water pours down in torrents from the mountain. In one night multitudes of these huts are swept away, and the place where they stood is the next morning undiscoverable." (*Ward quoted by Wheadon.*) "The house built on the sand," says Barnes, "is beat upon by the floods and rains; its fonndation gradually is worn away; it falls and is borne down the stream, and is destroyed. So falls the sinner. The floods are wearing away his sandy foundation; and soon one tremendous storm shall beat upon him, and he and his hopes shall fall, forever fall."

SUGGESTIONS TO TEACHERS.

This lesson should be given pictorially, and as a contrast. The pictures are: 1. The house that endured the storms. 2. The house that was destroyed.

APPLICATIONS.

1. Nothing is of any account if the foundation be wrong.
2. Christ the Rock.
3. The Christian's safety in every storm.
4 The ruin of those who hear the words of Christ and do them not.

INFANT CLASS OUTLINES.

LESSON XXXV.

Can you see in the heart? Can you know what is going on in the heart? Should we be sure that any one means wrong? Proceed after such questions to illustrate how we should put the best construction on anything. There was an old man in Paris, who had lived very meanly though he was very rich. People called him a miser. The boys laughed at him as he passed along the street. But when he died it was fonnd by his will that he had spent his life in self-denial that he might gather money enough to provide a supply of water for the poor of the city. Close the first part of the lesson by singing "Little drops of water," or "Kind words can never die.". Then teach that God shall judge us. Have the children repeat the last clause of *Romans* XIV: 10. Then develop the fact that if we are harsh with others, God will be harsh with us. Relate the story of Adoni-bezek. *Judges* I: 6, 7. Then sing something appropriate, and proceed to close the lesson by teaching the truth contained in the Golden Text. Ask how many have ever had anything in their eyes. Was it painful? How did you get it out? Could you see well while it was in? Did it feel very large? If you had something in your own eye, could you see to take something out of the eye of some one else? Then let the teacher proceed to teach the lesson—Try to correct your own faults and then help others. or, put it in another shape—Be a Christian yourself, and then try to help others to love Jesus.

LESSON XXXVI.

In the first part of the lesson bring out the willingness of a father or mother to give good gifts to their children. Would your father give you a stone if you asked bread? etc, etc. Then bring out God's willingness to give. Sing "Jesus loves me," or other appropriate hymn. In the second part, illustrate the seeking in finding, by the parables of "The Hid Treasure," and the "Pearl of Great Price." *Matt.* XIII: 4, and 45, 46. Do not fail to ask closely the question whether they have sought, etc. In the third part teach the Golden rule by stories and illustrations.

LESSON XXXVII.

This lesson is perhaps best given by narrating the account in Bunyan, which we transfer to our pages as an illustration. Let it be carefully explained. Show the classes of people that are in the broad way; how easy it is to sin, etc. If you use a blackboard, draw two gates; one narrow, the other broad, etc. The point to the lesson is to show the different kinds of children who are traveling each way, and to apply the question to the conscience—In which road are you? The lesson should be concluded by explaining the words "life," and "destruction." To which are you going?

LESSON XXXVIII.

This lesson should be given with a blackboard. If you have none, get two large sheets of printing paper. Draw, roughly, one tree with fruit labelled "Anger," "Lying," "Swearing," "Disobedience." It is not necessary to write the names opposite the fruit, but a letter, as A., for anger will help the memory. The picture if possible, should be drawn in the presence of the class, and the fruit named as you proceed. Then draw on the other sheet a good tree, and name the fruit "Love," "Honesty," "Truth," &c. Bring out the fact that apple trees do not bear peaches, &c. Have a good apple and a decayed one to show at the proper time.

LESSON XXXIX.

See the object lesson by Miss Hall, in this number of the TEACHER.

QUESTIONS ON LESSON No. XXXV.—Sept. 1st.

Of Judging Another.

Scripture Lesson: *Matt.* vii: 1–6. Home Reading: *John* viii: 1–9, *Judges* i: 6, 7.

GOLDEN TEXT.

First cast out the beam out of thine own eye.—*Matt.* vii: 5.

CENTRAL THOUGHT.

That we should not judge rashly of the conduct of others, but should first give attention to our own faults.

ANALYSIS.

I. That we are not to form rash and severe judgments of others, but are to be charitable, for if we are severe with others God will deal in like manner with us.

II. That we who are blinded by our own faults should not be looking at those of others, but should first get rid of our own, and then render what service we can to others in getting rid of theirs.

III. But in helping others we should not give advice to those who will not receive it—the dogs and swine; i.e., brutal and ferocious people.

GENERAL QUESTIONS.

Have you read the passages for Home Reading? Can you repeat the Golden Text, and the Lesson? Can you give the Central Thought in your own words?

ANALYTICAL QUESTIONS.

I. What kind of judgment is meant? Why are we not thus to judge? What did Adoni-bezek say?—*Judges* i: 7.

II. What is meant by mote? *Ans.* In the Greek, a small splinter. How large would a small splinter appear if it were in your eye? Would it seem to be a beam? How ought our faults to appear to us compared with those of others? When we have gotten rid of our own faults what should we do for others? How can we do this?

III. What does our Lord mean by that which is holy? *Ans.* The holy meat of the sacrifices. Would pearls look like corn? What would ferocious swine be apt to do if deceived by having pearls thrown to them? What does this verse mean? For description of swine see *Phil.* iii: 19.

CONCLUDING QUESTIONS.

Are you trying to get rid of *your* sins first? Are you excusing yourself from doing right because others do wrong? Is this right? Will you give your own heart to Jesus and then try to get others to give theirs?

QUESTIONS ON LESSON No. XXXVI.—Sept. 8th.

Ask and It Shall Be Given.

Scripture Lesson: *Matt.* vii: 7–12. Home Reading: *Luke* xviii: 1–8.

GOLDEN TEXT.

Ask, and ye shall receive, that your joy may be full. —*John* XVI: 24.

CENTRAL THOUGHT.

God's willingness to answer prayer.

ANALYSIS.

I. The promise.

II. Our Heavenly Father's love compared with that of our earthly father.

III. Our duty—to do good to others as God has done for us; the Golden Rule.

GENERAL QUESTIONS.—Same as in preceding lesson.

ANALYTICAL QUESTIONS.

I. What is the first command in the lesson? What is the promise connected with it? What promise is given to those that seek? What promise to those who knock? How many of those who ask, receive? What kind of asking is heard? *Matt.* XXI: 22. In whose name should we ask? *John* XIV: 13, and XV: 16.

II. What is said of an earthly father's giving to his children? Is God more willing to give you good things than your father or mother? What are we told that God will give us in *Luke* XI: 13.

III. What is the Golden Rule? Do we keep the Golden Rule when we treat others as they treat us? Does the Golden Rule mean simply doing no harm, or does it also mean doing good to others? *Matt.* X: 8.

CONCLUDING QUESTIONS.

Have you asked God for forgiveness? Have you sought and found Christ? Are you seeking? Are you knocking? Are there precious promises for you?

QUESTIONS ON LESSON No. XXXVII.—Sept. 15th.

THE STRAIT GATE AND NARROW WAY.

SCRIPTURE LESSON: *Matt.* VII: 13, 14. HOME READING: *Luke* XII: 23–30.

GOLDEN TEXT.

Enter ye in at the strait gate.—*Matt.* VII: 13.

NOTE.—The word "strait" is not to be confounded with the word "straight." The former means *narrow, difficult to be passed, etc.*

CENTRAL THOUGHT.

It is difficult to do right, easy to do wrong.

ANALYSIS.

I. The way of sin is a broad way, because the world about us attracts us to sin, our own evil passions are gratified by it, and the enemy of souls tempts us to it. But its end is destruction

II. The way of righteousness is a narrow and difficult way, because

our own pride and evil desires are opposed to it, and because of the opposition that we suffer from the world and the devil. But its end is everlasting life.

GENERAL QUESTIONS.—Same as in Lesson No. XXXV.

ANALYTICAL QUESTIONS.

I. Why is it easy to commit sin? Are there many or few traveling in that way? What is the end of that road? What is meant by destruction?

II. Why is it hard to be a Christian? Who is the door into the Christian life? *John* X: 7. What must a man do to be Christ's disciple? *Matt.* XVI: 24. Why was the gate too narrow for the rich young ruler? *Mark* X: 21, 22. What is said of Moses having chosen this way? *Heb.* XI: 25, 26. To what does this road lead? What is meant by life?

CONCLUDING QUESTIONS.

Have you come to Christ, the door, or are you in the broad road that leads to destruction? Will you now enter into the road that shall lead you to life eternal?

QUESTIONS ON LESSON No. XXXVIII.—Sept. 22d.

BY THEIR FRUITS YE SHALL KNOW THEM.

SCRIPTURE LESSON: *Matt.* VII: 15–23. HOME READING: *Luke* XIII: 6–9., *John* XV: 1–6.

GOLDEN TEXT.

And now also the axe is laid unto the root of the trees.—*Matt.* III: 10.

CENTRAL THOUGHT

Not a man's profession, but his life is the true test of his character.

ANALYSIS.

I. Christ warns to beware of hypocritical teachers.

II. Tells us that the true test is the character of the man's life, the fruit he bears; that a good man cannot live a bad life.

III. That trees not bearing good fruit are to be cut down—bad men to be punished.

IV. Shows that there will be those even who have preached and worked miracles in his name who shall not be accepted, because they are not genuine Christians.

GENERAL QUESTIONS.—Same as in Lesson XXXV.

ANALYTICAL QUESTIONS.

I. What kind of clothing do false prophets wear? What is meant by this? What are Christians called? *Matt.* XXV: 33, and *John* X: 3. What does Paul call false prophets? *Acts* XX: 29.

II. What are the fruits of the Spirit? *Gal.* v: 22, 23. Can such fruit be borne by one whose heart is not right?

III. What shall be done with the tree that does not bring forth good fruit? What is the meaning of this? What was done to Nebuchadnezzar when he failed to bring forth fruit to God's glory? *Dan.* IV: 14.

IV. What shall many say to Christ in that day? What shall he say to them? What is meant by "that day?" *Acts.* XVII: 31.

CONCLUDING QUESTIONS.

What kind of fruit are you bringing forth? What shall Jesus say to you in that day? Will you ask Christ to give you a clean heart that you may bring forth good fruit?

QUESTIONS ON LESSON No. XXXIX.—Sept. 29th.

THE SURE FOUNDATION.

SCRIPTURE LESSON: *Matt.* VII: 24–27. HOME READING: *Isaiah* LIV: 9–17.

GOLDEN TEXT.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 *Cor.* III: 11.

CENTRAL THOUGHT.

The safety of our eternal interests depends upon our obedience to the commandments of Christ.

ANALYSIS.

I. The first class are those who do three things: First, come to Jesus; secondly, hearken to Jesus; thirdly, do his sayings. They are likened to a wise man who founded his house securely upon a rock.

II. The second class are those who hear and do not. They are like a foolish man who lost his house, (and with it perhaps his life,) by founding it in the sand.

ANALYTICAL QUESTIONS.

I. What is the true foundation for our hope of heaven? Golden Text. Whom does Moses call "the Rock?" *Deut.* XXXII: 4. What three things do those do who are described first in the lesson? To what kind of a man does Christ compare them? In what way did this man show that he was wise? What beat upon that house? What was the result? Why? Will the Christian's foundation be shaken with trials and afflictions? In what Rock should the Christian trust? 1 *Cor.* X: 4.

II. Is it said of the second class that they "come" to Christ? Do they do his commands? To whom does he compare them? What became of this man's house? Is there any sure foundation but Christ? *Acts* IV: 12.

CONCLUDING QUESTIONS.

Have you built your foundation upon the Rock, Christ Jesus? Will your building stand the storm? Are you trusting in your own goodness? Will your house fail you? Will vou build on Christ?

BLACKBOARD OUTLINES.

LESSON XXXV.

JUDGE NOT.

The Beam.	Your own faults first.
The Mote.	Help your brother.
God, the Judge.	You shall be judged.

"Before the Judgment seat of Christ."

LESSON XXXVI.

The Asker,	——	Receives.
The Seeker,	——	Finds.
The Knocker,	——	Is admitted.

"They that seek me early, shall find me."

LESSON XXXVII.

A strait gate;	A wide gate;
A narrow way;	A broad way;
Few Travelers;	Many Travelers;
The end is—	The end is—
LIFE.	DESTRUCTION.

Choose ye this day!

LESSON XXXVIII.

"BY THEIR FRUITS."

GOOD FRUIT:	BAD FRUIT:
Love;	Anger;
Joy;	Wrath;
Peace;	Malice;
Long-suffering.	Blasphemy,

Hewen down and cast into the fire.

LESSON XXXIX.

THE SURE FOUNDATION.

A drawing, rough or otherwise, of a house on a rock with rain beating thereon.	A diagram of a falling house in storm, a stream of water undermining it.

Editor's Table.

A LOCOMOTIVE SERMON.—Perhaps you do not know that a locomotive can preach. But it can. There is a Railroad Superintendent in Illinois that makes one preach on this wise. Every Saturday evening a business man in one of our western towns goes some miles down the railroad to spend the Sabbath, holding a Mission Sunday School. And every Monday morning the Superintendent of the road sends a locomotive down to bring him back in time for his business. And this locomotive is a preacher of Christ to the people of the village in which the Sunday School is held. Reader, you may not be a railroad superintendent, but is there not something, "great or small," that you can do for the dear Lord Jesus Christ. "Go, thou, and do likewise."

THE NOON PRAYER MEETING.—We want to say, especially to Sunday School teachers from abroad who may spend a day or two in Chicago, do not fail to attend the noon prayer meeting. It is the focus of the religious interest of the city. It is always interesting. There is not a day that the meeting is not electrified by some gratifying intelligence.

MR. MOODY'S RETURN.—Mr. Moody is again at home, after some months labor in London, and is, as usual, abundant in labors. Indeed, he seems more than ever in earnest, more than ever bent on redeeming the time. We are prepared to hear of the best results from his labors in the Sunday School conventions.

SUNDAY SCHOOL SHODDY.—We hear of a Chicago Sunday School that declines to have ragged street boys brought in, for fear they will soil the carpets. Better put their Brussels carpets in the lake. and tear down their fine church, and go to worship in a shed, than to refuse to help the lowly. Wo unto them who neglect these little ones! The untutored voices of the children in a new Mission Sabbath School, make sweeter music in the ears of Christ, than the organ pipes of that avenue church. "Inasmuch as ye did it unto one of these, ye did it unto me." Of course a church school that pursues such a policy as this, could not help but drive all its efficient workers into mission school work. We cannot imagine a more contemptible thing in the wide world than a Sunday School of Snobs! We do love beautiful furniture in a Sunday School room, but a carpet that is too fine for neglected children, was not meant for a Sabbath School.

INFANT CLASS LESSON.—No class of Sunday School laborers need help more than infant class teachers. In addition to our "Outlines," we give this month a lesson from the pen of Miss Hall, on one of our current lessons. It will be a valuable assistance to teachers, and we propose to furnish one such each month.

LIBRARY SYSTEM.—The best library system we know of, is that of Mr. Reynolds, of Peoria. We wrote him for an account of his system. In reply, we received the article in this number, sent us at Mr. Reynolds' request, with his endorsement, as a decided improvement on his own system. Knowing as we do the vexation of a library badly managed, we believe this article will help to settle this question: How shall we manage our library?

INNOVATIONS.—There are a class of Sunday School people who seem to think that the shortest road to eminence in the Sunday School work is innovation. No matter how impractical or unprofitable the novelty may be, they are satisfied if it be only new. Now, it is no argument, either for or against a thing, that it is new.

But a hobbyist is satisfied if he can but be known as the author of a new thing, whether it be useful or not. We are not now speaking of those novelties that have been real advances. But there are novelties both in Sunday School and Institute work that have no other merit than that of novelty, and are absolutely pernicious in their effects. Ask of these new things that claim general admission into our schools :

1. Are they useful ?
2. Will they not crowd out something better ?
3. Are they practicable ?
4. Are they suited to the present condition of our schools ?

Nine out of ten of them will not stand these four tests.

NOTES ON THE NUMBER.—The extract from Bunyan is long, but many teachers would be without this valuable illustration if we omitted it.——We had hoped to present another of our series of articles on Mission Sunday Schools, by giving a sketch of the Benton Street Mission, of St Louis, but were forced to defer it for want of room.

OPEN-AIR SERVICES.—All the means of evangelization used in the great revivals of a century ago seem to be coming into use again in this great and wicked city. Open-air services are held at about half a dozen places in the city, on every Sabbath evening, chiefly under the auspices of the three great Mission Sunday Schools The Illinois Street, the Tabernacle, and the Railroad. Those who take part in these services are chiefly our active laymen. They have come to call their speaking, preaching, as it most assuredly is, and so, we suppose lay-preaching, as a means of effective evangelization is fairly inaugurated among us. We hear of lay street preaching by Mr. Reynolds also, at Peoria. Mr. Moody's addresses on " Lay Effort in Europe," will doubtless give a fresh impetus to the movement. We hear of no opposition to it from any quarter. So thoroughly convinced are Christians and Christian ministers, of the utter insufficiency of the present means for reaching the great masses of the people, that the predominent feeling seems to be one of joy that any new measures are being used. The harvest is great, and there are hundreds of our Christian laymen in this city, thousands of them in this country, that might be profitably engaged in this work. It is no novelty, but is as old as the preaching of Paul.

THE COUNTY CONVENTIONS.—How many of our autumn conventions will find themselves not one whit ahead of their position at this time last year. What has been done in organizing the work ? In establishing new schools ? In organizing township conventions ? In training teachers ? In improving the general management of the schools ? If there has been no advance since the adjournment, then there is a lost year. Who is to blame ? Let us go to work to put every county in a condition to sustain its work without help from without.

SECRETARIES OF STATE CONVENTIONS. There are no men who have to bear so large a proportion of the burden imposed by the convention movement as the secretaries of State and county conventions. The Secretary does the work, and yet does it so quietly that the world hardly knows to whom the credit belongs. The Northwestern State Conventions have been peculiarly fortunate in their Secretaries in years past, and are likewise fortunate at present. We have no intention of writing a puff of any one, but very few know how much devolves upon the Secretary. Very few know how much of the present state of organization in the Northwest is

due to such men as Edward Olney, in Michigan; Herbert Post, in Illinois; Robert Grant, in Iowa; L. A. Wheeler, in Wisconsin, and Henry M. Knox, in Minnesota. There are others who have also been devoted to their work, in other states but we speak of those whom we know.

Items and Intelligence.

The Illinois State Executive Committee.—This committee held a session in this city on the last day of July. There were present of the committee, Messrs. Tyng, Reynolds, Wilder, Gillett, and Moody. Mr. Moody was chosen chairman for the year. Several other Sunday School workers were called in consultation. Mr. Post, the efficient Secretary, and one or two others of the committee, were absent. This committee is one of the most remarkable bodies of men in the country, if we consider either the men or the work they have accomplished. And there is not the slightest disposition on their part to rest on their laurels. Notwithstanding the fact that they have put their State at the very head of the list, they justly regard themselves as but upon the threshold of their work. For the future they propose:

1. To urge upon the county conventions the organization of the townships and precincts, in the most thorough manner.
2. *A Sunday School in every school district* where it is at all practicable.
3. A higher order of teaching and teacher training.
4. A more profound and permanent religious impression in all conventions.
5. To endeavor to awaken such a spirit in the county conventions that they will carry forward their own work independently, leaving the Executive committee free to concentrate its labors on the more destitute portions of the State.

We have stated above the result of their conference in our own words. We have never seen a company of men more thoroughly in earnest.

After a careful discussion, the State was divided into three districts, as follows:

District No. 1.—That part of the State lying north of the south line of the counties of Kankakee, Livingston, Marshall, Stark, Knox, Warren, and Henderson. All counties in this District wishing assistance in holding their conventions, will apply to D. L. Moody, Chicago.

District No. 2.—That portion of the State lying south of the above and north of the south line of the following counties, viz: Clark, Cumberland, Shelby, Montgomery, Macoupin, and Jersey. All counties in this District wishing assistance in their county conventions will apply to Wm. Reynolds, Peoria

District No. 3.—That portion of the State lying south of the above line. All counties in this District wishing aid will apply to Dr. P. G. Gillett. Jacksonville.

Our Book Table.

Sunday School Conventions and Institutes, with Remarks on County and Township Organization.—By Edward Eggleston. Chicago; Adams, Blackmer, & Lyon. We have aimed to make this little manual acomplete hand-book of Convention and Institute work as it is at present. Having had the assistance and advice of several of our most experienced Sunday School laborers we feel

confident that the work is calculated, to some extent, to meet a felt want. It is intended for all who have anything to do with Sunday School Conventions and Institutes.

ORIGIN AND HISTORY OF THE BOOKS OF THE BIBLE.—By Prof. C. E. Stowe, D. D. "The purpose of this volume," says the author, "can best be shown by a familiar illustration: I purchase several different parcels of real estate in the city of Hartford, and wish to ascertain the validity of my title to each one of the parcels. I take the deeds to the register's office, and there trace each one by itself through all the preceding purchasers till I come to the title derived from the original proprietors. If there is no break in this chain of documentary evidence, the title is perfect. So each one of the books of the New Testament must be traced up to the Apostles, who only had authority to deliver inspired books to the churches. This is what the present volume professes to do. It is a book of authorities and testimonies; It is the tracing and verifying of title deeds."

We have made this quotation as setting forth the design of the book and the familiar colloquial style of the author. It is a handsome volume of 583 pp., octavo, in large, clear type. Published by the Hartford Publishing Co.

THE COTTAGE BIBLE AND FAMILY EXPOSITION.—In two large volumes. Hartford; Brainard & Sampson. This excellent family Bible, thoroughly revised and "adapted to the use of Sunday Schools, Bible classes, and Christians generally," by the labors of Dr. Patton, is upon our table and we do not hesitate to give it the highest commendation.

CARPENTER'S PICTURE OF LINCOLN.—This beautiful picture, taken from life, and executed in line and stipple, is one of the most admirable portraits ever published. It is remarkable for life-likeness and animation. Dr. C. Allen, 133 S. Clark St. Chicago, is agent for the publishers.

PERIODICALS.

THE ADVANCE: A new National religious newspaper of the Congregational denomination will be started in Chicago in September. It will be published by the ADVANCE COMPANY.

THE FOLLOWING PERIODICALS HAVE BEEN DULY RECEIVED:

The Atlantic Monthly, Ticknor & Fields, Boston;
" American Journal of Horticulture, Tilton & Co., Boston;
" Radical, Adams & Co., Boston;
" Galaxy, W. C. & F. P. Church, New York;
" Naturalist, Essex Institute, Salem;
" Sabbath at Home, Tract Society, Boston;
" Our Young Folks, Ticknor & Fields, Boston;
" Maryland Educational Journal, E. S. Zevely;
" Christian World, American and Foreign Christian Union
" Riverside Magazine, Hurd & Houghton, New York;
" Hours at Home, Chas. Scribner & Co., "
" Merry's Museum, J. M. Stearns, New York;
" Herald of Health, Wm. Wood, "

The Pilgrim's Song.*

S. H. Carpenter.

1. A few more years shall roll, A few more sea - sons come,
2. A few more strug - gles here, A few more part - ings o'er,
3. A few more Sab - baths here, Shall cheer us on our way,
4. Tis but a lit - tle while, And He shall come a - gain,

And we shall be with those that rest A - sleep with - in the tomb;
A few more tolls, a few more tears, And we shall weep no more.

And we shall reach the end - less rest, Th' e - ter - nal Sab - bath day.
Who died that we might live, and lives, That we with him might reign.

Chorus.

Then oh my Lord pre - pare My soul for that great day,
Then oh my Lord pre - pare My soul for that great day,

Oh wash me in thy pre-cious blood, And take my sins a - way.
Oh wash me in thy pre-cious blood, And take my sins a - way.

* From "Songs for the Sabbath School," By permission.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—OCTOBER, 1867.—No. X.

DUTIES OF THE SUNDAY SCHOOL TEACHER BEFORE HIS CLASS.

THREE classes of duties devolve upon the Sunday School Teacher.

The first relates to his self-culture, the development within himself of those Christian graces which will fit him to commend the Saviour to the young, affectionately, and from experience, and which may be expressed by the single word—*piety*. Among these may also be reckoned the study of the art of teaching, of the minds and habits of his charge, and of the various means that may be legitimately employed to reach their hearts with saving truth.

The second relates to his conduct and occupation in the great interim spent neither in school, nor in closet, or study.

The third relates to his immediate intercourse with his class on the Sabbath.

In each of the first two departments the teacher's duties are important, and he is culpable if he neglects either; still they depend for their value wholly upon the manner in which he discharges the last. As in estimating the cost of victory on the battlefield, we count not merely the life and treasure expended on the field itself, but the long march, the sleepless vigil, the careful skirmish, and the persistent siege as well, so in the nobler contest in which he is engaged he should not despise the closet, the study, the lessons to be learned in civil society, nor the great truths to be found in nature's pages. Still his Sabbath duties are more important than any others; they bring him and his class together; they enable him to concentrate his efforts and economize his power; to reach with the influence of divine truth a greater number, in proportion to the labor expended, than the rest. The former duties are but preparatory; the latter may be compared to the last charge, the decisive blow that hastens the hour of victory. The teacher may bring to his class a mind well stored, a love to God, yet if he fail before his class, neither his knowledge or his piety will avail him anything. If he fail in *unfolding* his knowledge, in *impress-*

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ing the truth, march, vigil, and siege, all go for nothing; he gains no victory.

But the relative importance of these duties will be admitted. In trying to ascertain what they are, I assume that the teacher comes before his class fully prepared, loving both his class and his calling, and anxious to do them all the good in his power.

And *first.*—As faithful teachers you will be on hand at the opening of the school; you will thus manifest an interest in your class and your work which the scholar will not fail to see and appreciate. By punctuality you will forestall the disorderly, and gain the mastery over your class before it is possessed by the spirit of disorder and misrule.

Second.—You will be courteous and kind in your manners; pleasant social relations with your scholars, instead of lowering your dignity and weakening your influence, will confirm and strengthen both.

Third.—You will endeavor to profitably occupy the spare moments before the opening. This may be done in a thousand various ways; by enquiries after the absent, or the sick; in private rebuke or remonstrance, if there be occasion; by narrating some incident which has fallen under your observation during the week, and which is susceptible of a moral or a spiritual application. If you have nothing of this kind, you may have read something worthy of being repeated. The true teacher never forgets that he is a teacher; he is a teacher everywhere, and when not employed in imparting knowledge is studiously acquiring it, either by study or observation. Such a teacher will never lack for matter with which to occupy the leisure of his class.

Fourth.—You will insist upon order and discipline—not only during the discussion of the lesson, but in the opening exercises of the school. If those exercises are musical, let each scholar be required to find and read the hymn at least, and if possible to sing it; if they are devotional, require each to bow the head, and when the school is requested by the Superintendent to pray, or to repeat portions of the lesson aloud, it is plainly the teacher's duty to see that the request is complied with. This he may often do by force of his own example merely, but failing in this, resort should be had to authority.

No scholar should be allowed to whisper or address any except the teacher—and leaving the class for any purpose without permission, should be determinedly resisted. In a word, discourage, oppose, prohibit whatever tends to disorder. The common idea that a high order of discipline in a Sunday School is impossible, is but the lame excuse of teachers who are weak or indolent. It *is* possible, and if you lack the requisite authority, it is because you will not take it. Scholars desire to be governed. They will not long respect a teacher who does not govern them. Do not imagine that you will disperse your class, or damage your influence, by the judicious exercise of authority. The most certain means of binding your class together, and establishing your influence, is the preservation of order.

Fifth.—Nothing has yet been said of the recitation itself. For this, inflexible rules that will be applicable to all classes, cannot be laid down. As many modes of instruction and illustration are requisite as there are phases to the volatile mind of childhood. Yet certain

qualifications are indispensable. Among these are a mind well stored with Bible knowledge, a heart enlisted in the work, glowing with love to God and to the children, a deep sense of the dignity and responsibility of the teacher's office, a persevering will, and a prayerful spirit --all are needed; and he who posses these in the highest degree will achieve the most perfect success.

Again—but little can be gained without first securing the *attention.* You cannot fill a bottle when its mouth is held with an unsteady hand. You cannot take unerring aim at a mark which is imperfectly discerned. Neither can you gain a lodgement for God's truth in vacillating minds, whose attention is occupied now with this thing, now with that. You must see to it that you have the *attention* of your class. This is often difficult to gain, but tact will secure it. A story will sometimes arrest the attention. Often direct questions upon secular affairs excite interest, which, when once awakened, may be turned into the desired channels. Frequently the minds of children are so wandering, that you can only fix them upon the lesson by indulgence. Trace up their wanderings, and adroitly lead them back. Certain kinds of fish are shy of the hook, and can only be caught by floating the bait, and giving them plenty of line. So the attention of certain scholars must be enlisted, if at all, by seeming to take an interest in what interests them.

Having secured attention, *teach only what you understand.* If your own mind is muddy your information will be muddy. Leave the mysteries of godliness to be mysteries. Seize the prominent points, impress them, illustrate them as fully as you can, and when you have done that, *stop*. Never attempt to "talk against time." If you have said all that you can, or all that you think necessary, don't weary your class by vain repetitions for the sake of occupying the allotted time. Teachers, as well as preachers, sometimes drive at a nail until they pound its head off. Send home the truth, but do not afterwards batter it in pieces. Having once passed over the lesson, question your class, to ascertain whether they understand it or not. Make them tell you what you have taught them. They will be able, without difficulty, to repeat all that they retain of your instruction, and what they can't repeat you may safely put down as not learned. The popular excuse, "I know but I can't tell," needs to be revised. Scholars can't tell *because* they don't know.

Finally—Manage to bring Christ into every lesson. A certain English divine, after hearing a sermon delivered by a young student of divinity which abounded in rhetorical display, but contained little or none of the true spirit of the gospel, offered this criticism—"Young man, your sermon was very fine but there was no Christ in it." "Do you not know," continued he "that in our entire kingdom there is not a road, that does not directly or indirectly lead to the capital? So in the word of God, there is not a text that may not be used to point the sinner to a Saviour."

But whether you derive the subject of salvation directly and logically from your lesson or not, present it. In Mission schools many come only for a Sabbath. Like birds of passage, they must be taken

on the wing. One opportunity only is granted to tell them of Jesus, and you hear of them no more until the last great day. Tell them the story of Jesus at least. Save them if you can.

But I cannot compress a volume into a brief paper. Let me simply repeat the suggestions I have made.

Be punctual—be courteous and kind—improve your leisure—insist upon order and obedience—never teach without attention—teach only what you understand—tell your scholars nothing which you do not afterwards require them to tell you—and finally, on all occasions, to all classes, prayerfully, earnestly teach Christ and him crucified, ever remembering that though Paul plant, and Apollos water, God after all giveth the increase.

JOHN P. COLBY

CARE FOR THE UNSAVED.

A SHORT SERMON TO SUNDAY SCHOOL TEACHERS.

My little children, of whom I travail in birth again until Christ be found in you. —*Gal.* IV: 19.

I ONCE heard a popular lecturer and noted preacher declaim vociferously in a lecture, "*Cursed be Care! and let all the people say, Amen!* I did not say, Amen! because I was convinced that there is a kind of care which we cannot rightly call cursed. It is one of our greatest blessings. I mean care for the salvation of souls.

Overweening anxiety about matters relating to self—a chronic habit of worrying over prospective ills, imaginary losses, and trials, individual, domestic, and public derangements—this is altogether a cursed thing. It is that evil to which the Saviour referred when he said, "Take no thought for your life what ye shall eat, nor yet for your body what ye shall put on." "Sufficient unto the day is the evil thereof." But painful anxiety, or care for the salvation of sinners; this was continually indulged by the Master himself. For proof of this we have only to go with him to the grave of Lazarus; to the brow of Olivet, when he wept over Jerusalem; to Gethsemane, when his agony distilled great drops of blood; and to Calvary, when he prayed, "Father, forgive them, for they know not what they do."

In this respect, the same mind was in the Apostle Paul which was also in Christ Jesus. He, continually, was burdened with the care of all the Churches. He was in continual sorrow and heaviness of heart for his brethren, his kinsmen according to the flesh. Deeply pained was he when he saw his young converts in Galatia turning back from free grace to legalism. So great was his care, so painful his anxiety for the salvation of souls, that he compares his feelings to the pains of birth-throes. "My little children, of whom I travail in birth again till Christ be formed in you," he affectionately writes.

And what was the result of such care in the Divine Master and the Apostle? Why, their great anxiety was the spring of *action*. It was because their care was so pressing that they labored so hard and unweariedly, and patiently. Had they cared nothing they would have

done nothing; or, had they cared little, their labors would have been slight and fitful.

Such facts are of greatest importance to Sunday School teachers as well as to other heralds of the cross. Painful anxiety for the salvation of the souls of those entrusted to their religious instruction, is not a thing to be avoided as a curse; but it is a thing to be stimulated as an altogether *blessed* thing. Their measure of care will be the measure of prayerful and patient activity which they exert. A Sunday School teacher who works in a performatory manner—teaching God's truth in a mechanical way, putting forth questions on the truth in a matter-of-fact manner, as a merchant puts forth parcels on the counter for a customer to take—only shows that there is an absence of true apostolic anxiety in his heart. His scholars will soon become wearied and indifferent, and his work will be comparatively barren of good. Or, if the teacher is roused to only a *feeble* desire for the speedy salvation of those entrusted to him, the efforts made will be but feeble.

It is not to be understood that success will invariably and *remarkably* crown the labors of those who agonize in birth-throes for the formation of Christ in impenitent hearts, but it may be inferred that *some* success will accompany toil which grows out of a true spiritual anxiety. Some anxiety—an anxiety full of soul-trouble, must be shown before a reasonable amount of effort is put forth. When a teacher truly realizes that the members of his class, surrounded all the week by corrupting influences, liable to ten thousand temptations that are full of winning delusions, and almost irresistible in power, are in danger, during any week, of being consumed by the hot flames of temptation, will he not be full of dreadful care, and labor quickly and earnestly to snatch them as brands from the burning?

When there is a revival in the Sunday School, what is one of the great occasions of the unusual activity discovered among the teachers? Is it not the fact that they become more alarmed over the spiritual perils to which their pupils are exposed, and are more than usually burdened with care for their speedy conversion to Christ? Point out a teacher whose classes love the truth and become converted rapidly by it. Will that teacher be an automaton? Rather will it not be found true that such a teacher is one of those who agonize in birth-throes for the conversion of the scholars?

It seems then, to be an established fact, proved by apostolic example, and by the history of the whole Church, as well as by daily observation, that but very few are born into the kingdom of grace without painful anxiety to some one. It is God's way of converting sinners, to make use of the cares and self-denying labors of his servants. Was ever a Sunday School fruitful of converts to Christ, where the teachers did not have much of the apostle's distress or care? If the teachers of such a school were delinquent we may rest assured that *some* persons were full of spiritual anxiety, and prayer, and labor.

God calls upon us to pray for *laborers* who will go and gather in *His* harvest; but every harvest is accompanied by care, lest sudden storms spoil or destroy much that is ready for the granary. So in God's har-

vest field, care must be exercised lest precious seed be lost through carelessness and consequent indolence.

But godly care and anxiety is not only a source of blessing to the objects on whom it is placed, it also recompenses the sorrowing one with blessings invaluable. He goes forth, bearing precious seed, *weeping*, but soon returns rejoicing with precious sheaves; the practical proof that "they who sow in tears shall reap in joy." Thus they can be sorrowful, yet always rejoicing; cast down, but not destroyed.

Dear Sunday School teachers, do you know enough of this godly sorrow, this continual heaviness, and its blessed, joy-thrilling results? The good must suffer for the guilty, the intelligent for the ignorant. Not only is salvation for one's self dependent on suffering, but the salvation of the unsaved depends in some measure on the sufferings of the saved. All society suffers to-day, even the best and holiest, because of the vices, prejudices, and ignorance of the great multitude. And when men suffer enough, when whole moral and religious communities groan in anguish over the evils of ignorance, intemperance, ungodliness, then they will rise to a proper sense of the perils about them, and put forth adequate labor to ward them off. In this way the curse of slavery was removed. In this way men awake to action in the Temperance cause. In this way over-indulgent indolent parents awake to the reclaiming of their wayward sons; but many of them do not feel care and anxiety till too late.

God grant it may not be so with you dear teachers! Do not wait till solicitude is hopeless. A little more patient anxiety for those who are in peril, a little more care and prayer may be very fruitful of good now. Consider the constant, insidious, awful dangers around the youth of the present day! Consider how near the abyss they are! and it must nerve you to urgent efforts for immediate salvation.

Agonize, pray, study, labor that Christ may be formed in them. Having Christ they have all—they have more than help, more than guidance—they have *salvation*. Your anxiety should not be for moral men or good citizens, but *Christians*; beings in whom Christ is formed, the hope of glory.

REV. R. H. WILLIAMSON.

BENTON STREET MISSION SUNDAY SCHOOL, ST. LOUIS.

[NOTE.—This is the third of our series upon Mission Sunday Schools.]

OWING to the unwillingness of the Superintendent to write anything in regard to his own work, we are obliged to compile our facts regarding this school from the annual sermon of the pastor, and the report of the Superintendent, who is one of our best known Sunday School laborers, Mr. E. D. Jones.

What is now the Fourth Baptist Church of St. Louis, was organized September 21st, 1851, under the name of the Zion Baptist Church. There were sixteen constituent members. The Church worshipped in Sturgeon Market Hall, until April 24th, 1859, a period of more than

seven years. They then entered the basement of the present house of worship, under the present name. The house was not completed until November 9th, 1862, when it was dedicated.

Many members were added, and much good was done under the first pastorate. So discouraging, however, was the early history of the Church, that after six years of struggling against apparently insurmountable objects, a special meeting was held on the 10th of October, 1857, to consider the question of dissolving the organization and abandoning the enterprise. A committee was appointed to consult with the other churches of the city. At length, it was agreed that one more effort should be made to sustain the undertaking. Soon after this the general revival of 1858 occurred and the church was greatly increased and strengthened. In 1859 the membership had increased to one hundred and fifty. At the breaking out of the war, difficulties again gathered around the Church.

But through all these days of darkness there were some faithful brethren and sisters who stood by the enterprise, and gave to it, in prosperity and adversity, their prayers and their labor. They are permitted now to rejoice in the fruit of their toil.

Mr. Jones who had just removed from Pittsburg, took charge of the school which is known as the Benton Street Mission, in January, 1861. During the first year of his superintendency the attendance averaged 200. In 1862 it was 300; in 1863 it was 500; in 1864, 600; in 1865, 669; and last year it rose to 936, showing a steady and healthy progress.

The Sunday School has been regarded and worked only as a means to an end. That end was not attained when the children were gathered into the school, and taught the Scriptures; but only when children, youths, and adults, were converted to Christ,—actually identified with His Church, and under training for Christian usefulness.

All may either teach or learn. Our first effort has therefore been to bring into the School all members of the Church and their families, irrespective of age or condition. Then, by house to house visits of Teachers and Missionaries, and by offering such solid attractions as must, while attracting children, commend it to intelligent parents, we have endeavored to bring the influences of the school to bear upon the entire community. The school is, therefore, not for the children, nor for the poor, but for all, of whatever age or condition; nor to teach indefinite and general truths, but to lead to Christ; and we have failed of our object until *all* are brought into the school, *all* are converted, and *all* are trained to the full stature of men and women in Christ.

The immediate results are shown in the fact that the entire number now on the rolls of the school is *twenty-six hundred.* The average attendance of the school for the entire year, through the storms of winter and the pestilence of the summer, has been *nine hundred and thirty-six.* Of these, *sixty-four* made a profession of faith in the Saviour, besides others who were converted in the school, and are known to have united with neighboring Churches.

Thus, the Sunday School is not a mere appendage to the Church,

or an institution to convey to children only some general religious truths, but an important sphere for the true preaching of the Gospel, and, through the immediate results which may be expected in accordance with the promises, a means of building up the Church of Christ.

The school is arranged thus:

BASEMENT.—For Infant Department.

AUDIENCE ROOM OF THE BUILDING.—For Senior Department.

GALLERIES.—Pastor's Bible Class.

We give the entire building to the use of the Sunday School, believing that souls were of more value than the careful preservation of carpets, seats, &c.

The order of exercises is as follows: 1. Brief invocation. 2. Hymn. 3. Lesson in concert. 4. A Moment of silent prayer. 5. Roll call of teachers. 6. Lesson, 40 minutes. 7. Hymn. 8. Collection, notices, &c. 9. Blackboard exercises, 20 minutes. 10. Hymn. 11. Dismission. (Scholars shake hands with the Superintendent.)

The school employs a lady to visit absentees, and the Church employs a lady Missionary. From the reports, it appears that in addition to all the good accomplished in prompting, cheering, and encouraging the Christian laborers, visiting the sick, and relieving and comforting the destitute, these two Missionaries have gathered into the Sunday School *two hundred and thirty-six* children; have induced *ninety* persons, who had previously neglected the sanctuary, to become regular attendants at Church; have distributed, gratuitously, *twenty-eight thousand nine hundred and fifty-nine* pages of religious truth, to warn, invite, and instruct where the living voice is not heard; and have been the means, more or less direct, of the conversion of *thirty-seven* souls that have been gathered into this one Church.

The following is the aggregate of the religious reading matter gratuitously distributed by the Church and Sunday School

Pages of Sunday School papers, as per Librarian's Report,	189,200
Pages of Tracts by Mrs. Pitman,	23,603
Pages of Tracts by Miss Shaw,	5,356
Pages of Tracts by Pastor and Sup't, (estimated,)	50,000
Total number of pages,	268,159

There have also been issued during the year, about *fifteen thousand* cards, for the information of the public, in regard to the Church and School, besides circulars and small hand bills issued to the scholars from time to time, announcing extra occasions, addresses, &c.

A little before the opening of the year, a member of this church, MRS. RUTH HAMMOND, was moved by the fact that in our immediate vicinity was a population of five thousand Freedmen, who had no religious instruction whatever, and no schools. After consultation with the Pastor and others, she determined to open a school for their benefit. The only room that could be obtained was an abandoned grocery store room, in a most forbidding locality. Unexpected encouragement was, however, given by the Freedmen, and in this dark and

unhealthy room the school was inaugurated with about fifty scholars, and continued there until the opening of the late fall session.

Soon after the opening of the school, a Sunday School was organized in the same place, with twenty-five scholars, under the superintendence of E. W. PATTISON, ESQ. This school now numbers 270, with nineteen teachers; seventeen of whom are members of the Fourth Church.

These schools are the nucleus around which has gathered a prosperous Church, under the name of the Chambers Street Baptist Church. Under the leadership of Mr. PATTISON, a house of worship was purchased of the Methodist Episcopal Church South, which was dedicated the second of last September. The entire cost of house and lot, with repairs, was $7,653.58. Of this, $1,571.51 have already been paid, and there are subscriptions yet unpaid to the amount of $715.25.

Conversions have occurred every month since the dedication of the house, and the present membership of the Church is *forty-seven.* The Church has no Pastor, and there have been no laborers besides the lay volunteer missionaries from the Fourth Church.

A little before the close of the year, a movement was started for the gratuitous instruction of the girls of the Church and Sunday School in plain and fine sewing, and ornamental needle work. About fifty girls, under the superintendence of Mrs. OSBORN, have been in attendance at the lecture room of the Church every Saturday afternoon.

The Girl's Meeting is not a charity school, nor designed especially for the poor. It is simply an effort to make the Church not simply the teacher of doctrines, but, as it should be, the bestower of appreciable, practical benefits upon all classes of the community. It is conferring upon all, what will be, in prosperity, an elegant and valuable accomplishment, and in adversity, a ready and certain means of support. It can but be productive of great good.

The Musical Society of the Benton Street Mission Sunday School, under the leadership of J. P. COLBY, Esq., was organized at the same time with the Girls' Meeting, and sustains a similar relation to the Church. It is designed to give thorough instruction and training in vocal music, to all members of the Church and Sunday School.

The instruction thus given is probably as valuable as any that can be obtained in the city, and is offered as the free gift of the Church by one of its earnest workers.

The number of enrolled members is *one hundred and twenty-five.*

The following are the engagements entered into by the teachers:

Impressed with the serious nature of our work, and the great need for faithfulness in the service of our Saviour, the Teachers of this School have engaged—

1. To be in our respective classes not later than 2 1-2 P. M., the hour for opening the School.

2. To be in regular attendance every Sabbath, and remain with our classes throughout the entire exercises of the School.

3. When intending to be absent from the School, we will provide

substitutes for our classes during such absence, or give the Superintendent notice beforehand of such intended absence.

4. Absence without satisfactory explanation being given to the Superintendent, shall forfeit our position in the School.

5. We will, so far as possible, attend the Weekly Teachers' Meeting, and contribute all in our power to its interest and our mutual benefit.

6. We will encourage the spirit of benevolence in all our scholars, and as an example contribute ourselves to the stated collections of the School.

The scholars in attendance each Sunday receive a ticket with the following printed on a *red* card:

"Benton Street Mission Sunday School, St. Louis. Presented to the bearer for attendance. E. D. Jones, Sup't."

For the perfect recitation of the Sabbath lesson, which consists of six verses, a *green* ticket with the following, is given:

"Benton Street Mission Sunday School, St. Louis. Presented to the bearer for reciting the Sabbath lesson. E. D. Jones Sup't."

For every six verses of Scripture recited, in addition to the Sabbath lessons, and only after the Sabbath lesson has been recited, a *white* ticket bearing the following, is given:

"Benton Street Mission Sunday School, St. Louis. Presented to the bearer for reciting six verses of Scripture in addition to the Sabbath lesson. E. D. Jones, Sup't."

For every new scholar introduced a large red ticket, bearing the following, is given:

"Benton Street Mission Sunday School, St. Louis. Eor bringing in one new scholar. E. D. Jones, Supt."

For any six of the tickets thus described, a *blue* ticket, for the sake of convenience, is given in exchange when called for, bearing the following inscription:

"Benton Street Mission Sunday School. Exchange Ticket. For six of any other tickets issued by this School. E. D. Jones, Sup't."

On the second Sabbath of January, April, July, and October, the tickets are redeemed thus:

20 Exchange Tickets for a Bible.
10 " " " Testament.

Or, if these are not desired, a book of equal value is given. We have found this system to work to good advantage. It has secured *regularity in attendance, systematic study of the Scriptures, and the introduction of a large number of new scholars.*

A PRESENT SAVIOUR.

WE may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
  A present help is he;
And faith has still its Olivet,
  And love its Galilee.

The healing of the seamless dress
  Is by our beds of pain;
We touch him in life's throng and press,
  And we are whole again.

Through him the first fond prayers are said
  Our lips of childhood frame;
The last low whispers of our dead
  Are burdened with his name.

O Lord and Master of us all!
  Whate'er our name or sign,
We own thy sway, we hear thy call,
  We test our lives by thine.

JOHN G. WHITTIER.

INFANT CLASS LESSON.

MATT. XI: 28—30.

CHILDREN, have you ever seen people carrying great bundles or packs upon their backs? (*Ans.*) Suppose each one of you had a large basket filled with something very heavy, and you were trying to carry it upon your back, holding it on with your hands, would you not get very tired. We'll make a picture on the board of a boy with a basket upon his back. (Teacher hastily draws a rude picture.) What do you think makes him bend over so? (It is so heavy.) It looks as if he could scarcely walk because the burden in his basket is so heavy. Would you like to carry such a load all the time. (No.) But I am afraid a great many of you *are* carrying a load just as heavy as this. Watch me now, and I'll show you what I mean. Can you tell me what *sin* is? All the *naughty* things we do are sins. (Repeat.) Now suppose we could put in this basket all the sins of one little boy or girl, would it not be a very great load? (Ans.) Let us see if it would not.

Last Sabbath some Sunday School scholars were playing around the church and making a great noise. They knew it was very wrong. Are any of those children here? (Pause.) Yes, for I saw them. Who else saw them? (God.) What were they doing? (Breaking the Sabbath.) Then I'll put in the basket B. S., to stand for one sin which is in it. What is it? (Ans.)

Two little boys were one day *whispering* during prayer. Was that right? (No.) To whom do we pray? (Ans.) Then W. will stand for another sin of this load. What is it? (Ans.)

A large boy was playing at marbles with some smaller boys, and he *cheated* them. What shall I put in next? (Cheating.) C., for cheating. When they found he was getting too many o their marbles they

grew very *angry*, and began to *swear*, and at last they had a great *fight*. Now we shall have to put more than one sin into the basket this time. What is the first one? (Getting angry.) A., is for angry. What next? (Swearing.) S., is for swearing. Any more? (Fighting.) F., is for fighting.

Are there any little boys who have ever taken a book, or pencil, or knife, or anything at all which did not belong to them, and forgotten to give it back? (Pause.) God saw them do it, if no one else did. I had a little book once with these lines in, which I never could forget. They were, "It is a sin," "To steal a *pin*." What were they? (It is a sin, &c.) What now shall we put into the basket? (Stealing.) S., stands for it. One day a lady had six beautiful, red cheeked, peaches sent to her. Willie, her little boy, wanted one to eat then. But his mother told him 'twas better to wait until tea time, and then they could all enjoy them together. Willie kept looking at them and wishing for one, and by and by, when his mother left the room, he took one and ran away into the garden to eat it. At tea time his mother missed the peach, and said, "Willie, did you take one?" Willie said, "No," but looked guilty. What was Willie's sin? (Stealing.) Yes, we have had that. What else? (Lying.) L., is for lying. Any other? Did he not disobey his mother? (Ans.) D., is for disobedience. But you see the basket is almost full, and there are a great many more sins which little boys and girls commit. Sometimes they are cross and strike their little sister, or playmates. They run away or *wish* to do wrong, and that is a sin. Now you have all done wrong a great many times, then are you not each carrying a great load of sin? Do you want to carry it always? (No.) What must this boy do to get rid of his basket? (Let go of it.) Yes, so he must. (Teacher makes another picture, the boy erect and the basket on the ground.)

Here he is now standing up straight, and the basket has fallen off. Some kind friend told him what Jesus said to all those who are burdened with such heavy loads and want to lay them down. I have the words printed on this card; repeat them slowly after me. "Come unto me—all ye that labor—and are heavy laden—and I will give you rest." Now what must you do to lose your load of sin? (Come to Jesus.) Yes, because he has said,—repeat the words as I point them out. (Come, &c.)

Would you like to learn a verse of a beautiful little song? (Hands.) (At the signal, lifting of a hand, they rise.) Learn the words first. (Repeat.)

"Come unto me all ye that labor,
Heavy laden and oppressed,
These were the precious words of Jesus,
Come, and I will give you rest."

CHORUS. "'Tis a Father's love, 'tis a Father's call,
In His house above there is room for all;
Yes, there's room for all, in my Father's heavenly home,
Yes, there's room for you, there's room for me."

SING:—(Tune found in Musical Leaves, page 37.)

(Class being seated again by the same signal, teacher holds in their sight a miniature yoke, or makes a picture.) Can you tell me what this is? (Ans.) What do people use yokes for? (To yoke oxen.) Is this large enough for any use but to show you? (No.) How many have seen oxen yoked together? (Hands.) What do men put yokes upon them for? (Ans.) Sometimes they put very heavy ones upon them, and then make them draw very heavy loads, so that the poor oxen grow very tired, and often the yokes hurt their necks too. I'll make a picture of some oxen with a yoke on? If there is a ring fastened to the middle of the yoke, a pole can be put through the ring, and an iron pin through the end of the pole to fasten it in. (Teacher shows how.) Then a wagon, or plow, or any thing else, can be hitched to the other end of the pole, and the oxen must draw the load. This little boy had a heavy load to *carry*, and now the oxen have one to *draw*.

But I have seen *people* with yokes upon their shoulders, and a pail hanging from each end of it, in which they carried any thing they wished. (Teacher shows manner.) Sometimes the loads they carry in this way are very great, and they almost sink under them. Would you like to wear such a yoke? (No.) But every little boy or girl who does not love Jesus, or whose sins he has not pardoned, is wearing a heavier yoke than this—the yoke of *sin*. Those boys who fought over their marbles and hurt one another, were very unhappy. The little boy who took his mother's peach, and told a lie about it, did not enjoy eating any of the others, aud his sins were like a heavy yoke upon him. He felt very wretched indeed, and could not sleep till he had told his mother, and asked God to forgive him for Jesus' sake, and the yoke of sin was taken off. God is our kind Heavenly Father, but we have all been naughty children, and love to have our own way and do wrong. We forget to pray, and do not love God as much as we ought to do. Our wicked ways bring us into trouble, and so our yoke of sin is very hard to wear. But Jesus promises to help us if we will only come to Him. He says, "take my yoke upon you and learn of me." "My yoke is easy and my burden is light." So if we feel sorry for doing wrong and being bad children, and leave it off, He will forgive us, and send His Holy Spirit to help us do what he wishes, and be better children. This will make us so much happier that Jesus' yoke will not seem to be a yoke at all.

Now will you all try to repeat from the card, the words of Jesus, which we said before, and then these about the yoke? (They repeat until they have learned Matt. xi: 28–30, and then try to recite them without the card in view.)

Yes, all the poor and needy children, and the tired ones, and those who are sick of sin and afraid to die, may come to Jesus and He will give them rest. Do you love Jesus? Have you asked him to forgive your sins, and make you good children? Let us all ask Him now? (Prayer.)

We will sing that verse again, we learned a little while ago. (Sing.) I am sure you will like the next verse just as well, for it is about Jesus' yoke. Repeat slowly after me—

"Take my easy yoke upon you,
Leave the wrong and choose the right;
Come learn of me, the meek and lowly,
You shall find my burden light."
CHORUS—"'Tis a Father's love," &c. (Sing.)

EMMA A. HALL.

COME UNTO ME.

Come unto me, all ye who strive and labor,
With the dull cares of daily life depressed,
My yoke is easy and my burden pleasant,
Come unto me and I will give you rest.

Come unto me, O pilgrims faint and weary,
Ladened with sins and sorrows unconfessed,
No longer 'neath your heavy burdens bending,
Come unto me and I will pive you rest.

Come unto me, ye who for loved ones sorrow,
Sighing to reach the mansions of the blest,—
E're love for the pearly gates shall open,
Come unto me, and I will give you rest.

MARY B. SLEIGHT.

SOME FIGURES, AND THE LESSONS THEY TEACH.

THE Chaplain's Register, in the Ohio Penitentiary, shows the following figures:

Between Nov. 1, 1865, and Aug. 1, 1867,—less than two years,—eight hundred and eighty-seven prisoners were received at that institution. Of this number, three hundred and eight,—more than one-third of the entire number,—had never attended a Sabbath School; literally, *never.* Five hundred and forty-eight are marked as "irregular." This includes all sects and denominations, some of which are known not to hold Sabbath Schools proper; that is, schools for the religious instruction of children generally, but merely meetings on the Sabbath for the children of their immediate congregation for catechetical or other merely sectarian instruction.

The "irregulars" also embrace all grades of Sabbath School scholars, from those who may have attended but a single Sabbath to those who may have been really irregular in their attendance for several years. Another class, by no means small, is included, those who claim to have gone regularly up to a certain age, and then ceased going altogether. The average age would be about thirteen years, and all who have had experience will discover at once the fatality of such a course. At the age of thirteen, scarcely before that, the Sabbath School scholar should begin not only to appreciate the advantages of such instruction, but should have been so impressed with its importance that a sense of moral obligation and personal necessity would hold them to a patient

and loving continuance in well doing. Other figures, however, will demonstrate the fact already suggested.

Of the five hundred and fifty-nine, who claimed to have been Sabbath School scholars, but thirty-one had been strictly regular in their attendance. Or, of eight hundred and eighty-seven persons convicted of crime, less than four per cent. had been regular Sabbath School scholars.

There is not, but there should be, a Sabbath School curriculum. When we speak of a regular course in the classics or science it is understood, but a regular course in the Sabbath School is not as yet defined, consequently the rule must be an arbitrary one by which to determine who are regular Sabbath School scholars. The rule adopted in the penitentiary has been to examine all such as claimed to have been regular in attendance up to the age of eighteen years. Or if strictly regular attendance was claimed up to the age of sixteen years, and such claim confirmed by satisfactory answers showing familiarity with Sabbath School details, such as the names of superintendents and teachers, localities, Bible lessons, etc., such are marked as "regular."

Such examinations, while they have almost uniformily falsified claims to regular scholarship, have not been without their practical suggestions. For instance, let any Sabbath School scholar of the age of twelve years, be asked the question, "What is the name of your superintendent?" or the "name of your teacher?" How few there are that would hesitate to give the name of either or both. Then ask that child if he thinks that the name of that teacher will be readily forgotten? The name of an indifferent teacher may fade from the memory of a truant irregular scholar. But not so the name of a faithful teacher from the memory of a scholar diligent in his attendance at Sabbath School. He who writes these lines bridges with memory the lapse of many years, and recalls, along with the name of Jesus, the name of the pious man who with yearning tenderness first, in the Sabbath School, taught him to love and revere, and ultimately to believe and rejoice, in the name of Christ. So, such an answer as that, "I forget her name," or, "I don't know what they called him," is taken as against the claim to regularity of attendance at Sabbath School.

Another suggestion is, that even the criminal feels it is disgraceful not to have been a Sabbath School scholar.

So much for the facts. What of the lessons they teach?

I. The State should foster moral and religious teaching as the cheapest, surest, and best prevention of crime.

II. The church should feel more deeply her obligation, not only to souls but to society.

III. Officers and teachers should feel that upon them especially these obligations are laid.

IV. It should be our constant aim to secure regular and prompt attendance.

V. To make the school so attractive that the children shall never depart from it, or so fasten the truth upon the hearts of the young that it shall become their refuge and defense forever.

NEMO.

The Second Year with Jesus.

Selections from the Parables, Conversations, and Discourses of Jesus.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

List of Lessons.—Fourth Quarter.

SELECTIONS FROM THE DISCOURSES AND CONVERSATIONS OF OUR LORD.

Oct.	6.	*Matt.* XI : 20–30.	The Privileged Cities, and the Light Yoke.
"	13.	*Luke* VII : 36–50.	The Woman to Whom Much was Forgiven.
"	20	*Matt.* XII : 33–42.	The Sign of the Prophet Jonah.
"	27.	*Mark* III : 31–35.	Christ, Our Brother.
Nov.	3.	*Matt.* X : 28–39.	Of Cross-Bearing.
"	10.	*John* VI : 41–51.	The Bread of Life.
"	17.	*Mark* VIII : 32–38.	The Worth of the Soul.
"	24.	*John* X : 1–18.	The Good Shepherd.
Dec.	1.	*Luke* X : 38–42.	One Thing Needful.
"	8.	*Matt.* XIX : 16–22.	The Young Ruler.
"	15.	*Luke* XX : 19–26.	Things due to Cæsar and to God
"	22.	*Matt.* XII : 28–34.	The Great Commandment.
"	29.	*John* XVI : 7–20.	The Comforter.

LESSON XL.

LESSON: *Matt.* XI: 20–30. HOME READING: *Gen.* XIX. GOLDEN TEXT: *Matt.* XI: 38.

NOTES.

Chorazin.—A city near the lake Gennesareth, said to be about two miles from Capernaum.... .*Bethsaida.*—Was the residence of Philip, Andrew, and Peter, and was situated at the head of the lake, where the Jordan entered.—(*Thomson.*) Others maintain that there is another Bethsaida on the middle of the west coast of the lake.....*Tyre and Sidon.*—These are Phœnician cities on the shore of the Mediterranean and on the western part of Palestine. They were very ancient and very wealthy. Isaiah prophesied against Tyre—See *Isa.* XXIII. Christ means to say that heathen cities would have believed if they had seen the wonderful works done in the places of his most frequent visitations.....*In sackcloth and ashes.*—Sackcloth was a kind of coarse cloth generally worn as an expression of mourning. Ashes were put upon the head in extreme grief. See *Job* II: 12, *Job* XIII: 6, *Esther* IV: 1, *Jer.* VI: 26, *Lam.* II: 10, *Jonah* III: 6–8. *Capernaum.*—This was a considerable city, near the head of the lake on the western coast. It was the home of our Lord during his ministry..... *Hast revealed them unto babes.*—"These mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when he saves and condemns, these are 'revealed' to those who can in a tractable spirit as '*babes*' obey the invitation in verses 28–30."—(*Alford*).....*No man knoweth the Son.*—"Had he been a mere man this language surely would not have been used of him."—(*Barnes.*).....*Come unto me, &c.*—"No mere man." says Alford, "could have spoken these words. They are parallel with the command in *Isaiah* XLV: 22, which is spoken by Jehovah himself." The invitation is to those who labor spiritually, who are struggling to be free from their sins. The burdened are those who feel the weight of sin. Doubtless also, we are to suppose that all forms of human toiling and all human burdens are included. The rest that is found is a spiritual rest. There will be toil but—

"Labor is rest and pain is sweet,"

to those who rest in the love of the Lord Jesus. It is a *soul-rest* that is promised. There is a yoke and a burden but they are easy and light if the grace of God dwell in the heart, and the love of Christ be the impelling motive. Christ who is meek and lowly teaches us a like spirit, and in this spirit we find rest.

SUGGESTIONS TO TEACHERS.

The practical lessons to be developed are—

1. Those that have the greatest privileges will be held to the strictest account.
2. The true wisdom is only given to those who are childlike and teachable.
3. COME TO JESUS.
4. All that need rest are invited.

5. Christ will give rest.
6. Learn of Christ.
7. The light yoke and easy burden.

For all except the older classes the first two of the above list should either be omitted or dwelt upon lightly. The great central thought that we are to *come to Jesus*; enforce this. 1. We need forgiveness. 2. We need salvation. 3. We need wisdom. 4. Jesus loves us. 5. He died for us. 6. He is willing to save us now. Oh let this glorious lesson be so used that it shall bring some of your class to rest in Christ. Christ on the cross says *come unto me.* Christ in heaven asks us to come. O, fellow-teacher, let us first go to Christ ourselves and then tenderly lead others to him.

LESSON XLI.

THE WOMAN TO WHOM MUCH WAS FORGIVEN.

LESSON: *Luke* VII: 36–50. HOME READING: *Matt.* XXVI: 6–13. GOLDEN TEXT: *Matt.* XI: 28.

NOTES.

"It is hardly possible to imagine that this history can relate to the same incident as that detailed in *Matt.* XXVI: 7, *Mark* XIV: 3, *John* XII: 3. *The only particular common to the two*, (unless, indeed, we account the *name of the host* to be such, which is hardly worth the counting,) is *the anointing itself;* and *even that is not strictly the same.* The *character of the woman,*—the description of *the host,*—the *sayings uttered,*—the *time,*—*all are different.* And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had once been commended by our Lord, was *very likely to have been repeated*, and especially at such a time 'as six days before the Passover,' and by one anointing him for his burial,—I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her *as a new person* so soon, (*ch.* VIII: 2,) makes the notion exceedingly improbable."—(*Alford.*).....*Sinner*—Whedon maintains, that this does not imply bad character on the part of the woman, but that she was a Gentile. This hypothesis appears to us forced and unnatural, there being but one passage, *Gal.* II: 15, in support of such a use of the word sinner. And that passage is evidently exceptional, and partly ironical. The coupling of the word *sinner* with the words *in the city*, seems to imply a notoriously bad character. There must have been a previous history connected with the case, which is not given by the evangelist. She had probably been awakened by our Lord's teaching, and had doubtless been led, either to a sense of forgiveness or, at least, to a hope of obtaining it.....*At His feet behind Him,*—according to the oriental custom, our Lord had removed His sandals, and was lying, or reclining, on a couch at the table. "She seems to have unbraced His feet, as it was also the Jews' custom to do by way of honor and affection to their Rabbis, and kissed them, and in doing so, to

have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this was an *intentional* part of her honoring our Lord."—*Alford*.....In order to a right understanding of the parable it is necessary that we would understand the points of comparison between the relative position of the two debtors and that of Simon and the woman. 1. Our Lord does not mean to imply that Simon had fewer sins to be forgiven than the woman, though this may have been the case. 2. But Simon had not the realization of his sinfulness that the woman had, nor the same sense of forgiveness, and consequently he could not feel the same exalted appreciation of the long-suffering and mercy of God. "Often," says Trench, "they who have the least of what the world calls sin, or rather crime, (for the world knows nothing of sin,) have yet the deepest sense of the exceeding sinfulness of sin"—are most conscious of it as a root of bitterness in themselves—are most forward to exclaim, "Woe is me, I am undone, for I am a man of unclean lips;" and therefore, as they have most groaned under the evil, are the most thankful for the fact of a redemption, for the gift of a Redeemer.....The principal difficulty of this passage lies in the concluding part. Was the woman forgiven because of her love? Certainly not. Alford says that Jesus is replying to the objection of the Pharisee, and urges that the woman is no longer unclean, for she has shown that love that springs from a sense of forgiveness. He does not say her sins are forgiven *because* she loved him. But he brings in her manifestation of love as a proof that her many sins were forgiven. He that gives her the positive assurance from his own lips that *all* her sins were forgiven. How sweet to a burdened heart is such an assurance.

SUGGESTIONS TO TEACHERS.

The following applications should be especially enforced.

1. Jesus can forgive sins.
2. Jesus can forgive your sins.
3. We are saved by faith.
4. If you repent and believe Jesus is willing *now* to give you the assurance that "Thy sins which are many are all forgiven thee."

ILLUSTRATION.

At a dinner at the Consul's house at Damietta, we were much interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their places on those side seats, uninvited, and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and Mary came in anointed his feet with ointment; and also the scene in the Pharisee's house where the woman who was a sinner came in, uninvited, and yet not forbidden, and washed his feet with her tears. We afterwards saw this custom at Jerusalem, and there it was still more fitted to illustrate these incidents. We were sitting around Mr. Nicolayson's table, when first one and then another stranger opened the door and came, taking their

seat by the wall. They leant forward and spoke to those at the table. *Narrative of a misssion of Inquiry to the Jews, from the Church of Scotland in* 1839.

LESSON XLII.

Of Idle Words and the Sign of the Prophet Jonah.

Lesson: *Matt.* xii: 33–42. Home Reading: *Jonah* i, iii. Golden Text: *Matt.* xii: 37.

NOTES.

Christ had just been discoursing on the sin against the Holy Ghost, which consisted in the malicious imputation of the works done by the Spirit of God to the power of the devil. It was a sin against the clear conviction of their own conscience. He now proceeds to show that judged by his works, wnich were good, he had come out from God, and that judged by their words, they were influenced by Satan.....*Either make the tree, &c.*—That is, you must either consider the tree good and its fruit good, or you must regard both as evil. He then applies this argument to them.....*Generation of vipers.*—Poisonous by nature—what better could be expected. There follows from these verses, 1, the doctrine that the evil is in man's very nature; 2, that since the venom of evil is in the nature the man cannot save himself, but must seek from God that he may be made over—born again.....*Good treasure.*—"A most beautiful expression. The heart of a good man is a *treasure of good things.* Divine truths, blessed expressions, spiritual susceptibilities, holy emotions dwell there and abound. Like a wealthy banker, he has only to draw the precious *treasure* forth whenever occasion demands."—*Whedon.....By thy words—justified.*—The words are the outward expression of what is in the heart. By them the character is shown. A man of trifling language is a trifler at heart. A man of impure words, whatever may be his acts, is a man of unclean mind. *As the words are so is the man.....Idle words.*—Words spoken thoughtlessly. Many words that are spoken idly do a vast deal of mischief. For these words God will hold us accountable. But we all speak many words thoughtlessly from very necessity. Nor is it meant that we should spend our time standing guard over each particular word. Such a course would be fatal to the free play of the finest social feelings of our nature. How then guard our words? By making the fountain right—then will the stream be pure. Let us keep our hearts near to Christ by faith and prayer, and seek the purifying grace of God, then will our *idle words*, our words spoken playfully, the spontaneous overflowings of a full heart, be right.

A Sign.—Some sign from heaven, see chap. xvi. A sign that could not possibly be worked by jugglery. It seems an astonishing mark of infidelity to ask for such a sign, considering the character and immense number of miracles wrought by our Lord. .....*The sign of the Prophet Jonah.*—Jonah's resurrection from the whale was no more wonderful than our Lord's from the tomb. Let it be borne in mind that Jesus

died publicly, that his heart was pierced after his death, that his tomb was guarded, and that his resurrection and ascension was *the best attested* fact of history, and surely no more conclusive sign could be demanded .....*A whale.*—Thomson supposes that there were originally whales in the Mediterranean, and that they were driven out by the great multitude of ships.....*Three days and three nights.*—The Jews reckoned the fractions of days as complete days. Our Lord was buried on Friday afternoon, and rose on Sunday morning. The Jerusalem Talmud says that "a day and a night make up a day, and that any part of such period is counted as the whole." Our Lord makes a very pointed application of the case of Jonah to his hearers. Nineveh repented and escaped, the men of Judea refused and perished. The success of Jonah's preaching can only be accounted for on the supposition that his escape from the sea had become known. .....*Queen of the South.*—Sheba was a tract in Arabia Felix, near the shores of the Red Sea, near the present Aden, abounding in spice, gold, and precious stones.—(Alford.)

SUGGESTIONS TO TEACHERS.

Teach the great doctrine of the lesson, especially to adults and Bible classes.

Doctrine.—Christ is proved to be divine by his resurrection.

Lessons.—1. Our words show what is in our hearts.

2. We shall give an account for our words.

3. As the men of Nineveh repented at the preaching of Jonah, so should we repent when Christ calls us by his Spirit and messengers.

LESSON XLIII.

LESSON: *Mark* II: 31–35. HOME READING: *John* XVII. GOLDEN TEXT: *Matt.* XII: 50.

NOTES.

While he yet talked, &c.—While he was saying the words set down in the previous verses of this chapter. This occurred at or near Capernaum. *His brethren.*—There seems no reason to doubt that these brethren, who are almost always associated wirh his mother, in the Scriptures, were really his brothers according to the flesh. They did not believe on him as the Messiah, and the multitude reported that he was beside himself. For this reason they saw fit to restrain him, verse 21. When our Lord is informed of their presence he takes occasion to teach a great truth, viz: that those who do God's will hold the place of his nearest relatives in his affections. Not that he was wanting in natural affection, but that spiritual relationship is the nearest. *Them that sat about him.*—His disciples, as we learn from the account in Matthew. The blessed virgin herself is not more blessed, is no nearer akin to Jesus, than are those who do his will.

SUGGESTIONS TO TEACHERS.

This passage is rather short for a Sunday School lesson, but the teacher will find it full of rich truth.

1. It matters not in what condition of life we are born if we are but born again into God's family.

2. Christ is brother to all them that do God's will.

3. If we are Christ's, then is God our Father, and we are heirs of heaven.

4. If we are Christians we are of the same family with the Apostles and Prophets.

5. The same family with the angels of God and the Lord Jesus Christ.

6. We may be adopted into this family through the blood of Jesus.

7. Will you come into this family, or remain as you are, without God and without hope in the world?

INFANT CLASS OUTLINES.

LESSON XL.

See Lesson in this number of the Teacher, by Miss Hall.

LESSON XLI.

Describe the mode of lying or reclining on couches at Eastern feasts. Then describe Simon as a man who thought himself righteous. Then picture the poor woman coming in crying, &c. Describe the objection of Simon, and say, "Jesus told Simon a story. Now I will tell you a story, but let us sing something first." Sing "Jesus paid it all." Follow this by the Parable of the Two Debtors, adapted to the understanding of the children. Then explain why the woman loved Jesus so much. Sing "Go and tell Jesus." Then teach these lessons: 1. Jesus will forgive us if we trust him. 2. We ought to love Jesus with all our hearts. Close by singing, either, "Come to Jesus," or "There is no name so sweet on earth," &c.

LESSON XLII.

The beautiful lessons of the story of Jonah may be brought out. A piece of whale bone and a gourd might be used as objects. Pictures of a ship and a whale would be useful, either sketched on a blackboard or printed, if they can be obtained. A piece of coarse cloth, like sackcloth, could be introduced at the proper time. Do not introduce the objects until you are ready for them. Develope the following lessons: 1. We cannot run away from God. 2. We should repent of our sins. 3. If we repent, God will forgive.

LESSON XLIII.

The state of an orphan, without friends or home, will serve to illustrate the lesson. Relate the incident as it occurred. Tell how we can all be God's children, and have Jesus for our brother. Some incidents of orphans adopted into families will serve to illustrate the lesson. Show the Christian's relation to the angels, and sing "I want to be an angel." Of course, in this outline, we suppose that appropriate singing will be introduced at intervals.

QUESTIONS ON LESSON No. XL.—Oct. 6th.

THE PRIVILEGED CITIES AND THE LIGHT YOKE.

SCRIPTURE LESSON: *Matt.* XI: 20–30. HOME READING. *Gen.* XIX.

GOLDEN TEXT.

Come unto me all ye that labor and are heavy laden and I will give you rest.—*Matt.* XI: 28.

CENTRAL THOUGHTS.

Our responsibility increased by our privileges. Christ's invitation to all.

ANALYSIS.

I. Christ upbraids the cities wherein his mighty works were done, and shows that they who have great advantages shall be punished more severely for their refusal to repent.

II. Our Lord thanks his Father that the true wisdom, the things that relate to our souls' salvation, are not made known to those who trust in their own wisdom, but to them who have become as little children.

III. He invites all who are heavy laden to find rest by learning of Him.

GENERAL QUESTIONS.

Repeat the Golden Text. Give the Central Thought. Repeat the Lesson.

ANALYTICAL QUESTIONS.

I. Where was Chorazin? *Ans.* It was said to be near the lake Gennesaret and about two miles from Capernaum. Where was Capernaum? *Ans.* Its exact site is unknown. What were Tyre and Sidon? *Ans.* Wealthy Gentile cities in Syria or Palestine that were noted for their pride and wickedness.

II. Who are meant by the wise and prudent? Who are meant by "babes?"

III. Whom does Christ ask to come? Do all men labor? Are all heavy laden? What will Christ give to those who come? What should we take upon us? What kind of a yoke is Christ's yoke? Of whom should we learn? What does Christ say of himself?

CONCLUDING QUESTIONS.

Are you laden or loaded with sin? Does Christ ask you to come? What is it to come to Christ? Will you come? Will you find rest? Will you learn of Him? Will you come to Jesus JUST NOW?

QUESTIONS ON LESSON No. XLI.—Oct. 13th.

THE WOMAN TO WHOM MUCH WAS FORGIVEN.

SCRIPTURE LESSON: *Luke* VII: 36–50. HOME READING: *Matt.* XXVI: 6–13.

GOLDEN TEXT.

Repent ye, therefore, and be converted that your sins may be blotted out.—*Acts* III: 19.

CENTRAL THOUGHTS.

They who have been forgiven much should show much love to Christ.

ANALYSIS.

I. While Jesus is dining with a Pharisee, a woman anoints his feet. The Pharisee, knowing the character of the woman, thinks it strange that the Lord should permit it.

II. The Lord relates the Parable of the Two Debtors.

III. He assures the woman that her sins are forgiven.

GENERAL QUESTIONS.

Repeat the Lesson. Repeat the Golden Text. Have you read the passage for Home Reading? Give the Central Thought in your own words?

ANALYTICAL QUESTIONS.

I. What was the character of the woman who anointed the feet of Jesus? Whom did Jesus receive? *Luke* XV: 2. Whom did Christ come to save? 1 *Tim.* i: 15. With what did the woman wash the feet of Jesus? What did the Pharisee think when he saw it?

II. What did Jesus say to Simon? To what sect did Simon belong? How much did the first debtor owe? How much the second? Are our sins ever called debts? *Matt.* vi: 12. Which of the debtors did Simon think would love the most? What did Christ say of the woman, and of Simon in their treatment of him? Did he mean that the woman was really the greater sinner of the two, or that she felt her sinfulness more?

III. What did Christ say to the woman? Were her sins forgiven because of her love, or did she love because she was forgiven? Did Christ give her a fresh assurance of forgiveness? Through what was she saved? Can any one be saved except by faith in Jesus?

CONCLUDING QUESTIONS.

Do you feel your sins? Are they forgiven? Have you done any thing for Jesus to show your love for him? What can you do for him? *Matt.* XXV: 40. Have you faith in Jesus? Has he said to your heart that your sins are forgiven? Will you now trust him for forgiveness?

QUESTIONS ON LESSON No. XLII.—Oct. 20th.

OF IDLE WORDS AND THE SIGN OF THE PROPHET JONAH.

SCRIPTURE LESSON: *Matt.* XII: 33–42. HOME READING: *Jonah* I and III.

GOLDEN TEXT.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—*Matt.* XII: 37

CENTRAL THOUGHT.

Our responsibility for our words, and our accountability for our privileges.

ANALYSIS.

I. The Lord shows that as the fruit is like the tree, so the words are like the heart from which they come.

II. The Pharisees ask a sign, and Jesus answers by referring them to Jonah, and predicting his own resurrection in three days after his death.

III. He then shows that the people of Nineveh were not so hard-hearted as those who heard him, for they repented at the preaching of Jonah who showed no sign, and that the Queen of Sheba was a witness against them, for she had come to hear Solomon for the sake of his wisdom alone. Christ was a greater preacher of repentance than Jonah, and a greater teacher of wisdom than Solomon.

GENERAL QUESTIONS.

Repeat the Lesson and the Golden Text. Have you read the passage for HOME READING? Give the Central Thought in your own words.

ANALYTICAL QUESTIONS.

I. What kind of fruit does a good tree bear? What kind of words does a good man speak? Out of what does the mouth speak? For what kind of words shall men be judged? What are meant by idle words? *Ans.* Evil or slanderous words carelessly spoken.

II. What did the Pharisees ask for? What sign did the Lord give them? How long was Jonah in the whale? How long was Jesus in the grave?

III. What did the men of Nineveh do when Jonah preached to them? Why should they rise up in judgment against the men of the days of Christ? Why should the Queen of the South rise up against them?

CONCLUDING QUESTIONS

Have you repented at the words of Christ? Have you taken his yoke upon you and learned of him? Shall not the men of Nineveh rise up in judgment against you? Shall not the Queen of the South rise up against you?

QUESTIONS ON LESSON No. XLIII.—Oct. 27th.

CHRIST, OUR BROTHER.

SCRIPTURE LESSON: *Mark* III: 31–35. HOME READING: *John* XVII.

GOLDEN TEXT.

The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together—*Rom.* VIII: 16–17.

CENTRAL THOUGHT.

Every true Christian is akin to Christ.

ANALYSIS.

While Christ is preaching his mother and brethren, thinking him mad, seek to restrain him. He is told that his relatives seek him, and answers that his disciples and all of those that shall do the will of his Father are his relatives.

GENERAL QUESTIONS.

Repeat the Lesson. Have you read the passage for Home Reading? Repeat the Golden Text. Give the Central Thought.

ANALYTICAL QUESTIONS.

Why did Christ relatives seek him? *Mark* iii: 21. Where were they standing? Why, do you suppose, did they think Him mad? Did His brethern believe on Him. What did the multitude say? What question did Jesus ask? Upon whom did he look? *Matt.* xii: 49. What did he call his disciples? Who are Christ's brethren? Who are more blessed than the mother of Jesus? *Luke* xi: 28. Who are called God's family in *Ephesians* iii: 15? For whom is this family named? *Eph.* iii: 14–15. Whose child is the Christian? How can he know that he is God's child? *Rom.* viii: 16. Whose heir is the Christian? Whom is he joint heir with? *Rom.* viii: 17.

CONCLUDING QUESTIONS.

Do you do the will of the Father in heaven? Are you Christ's brother? Do you belong to God's family? Will you now begin to do God's will by believing on the Lord Jesus Christ?

ADAMS, BLACKMER & LYON, Chicago, Ill.

BLACKBOARD OUTLINES.

LESSON XL.

COME TO LEARN OF REST IN	JESUS!	YOKE—EASY, BURDEN—LIGHT, MEEK AND LOWLY.

Will you Come?

LESSON XLI.

THE WOMAN, A Great Sinner! Forgiven! Loved Jesus!	I AM, A Great Sinner! Am I Forgiven? Do I Love Jesus?

Go and Tell Jesus!

LESSON XLII.

A GREATER THAN JONAH IS HERE!

JONAH, Raised from the Sea! Preached! Nineveh Repented! Was Saved!	JESUS, Raised from the Dead! Preaches Now! I will Repent! And be Saved!

LESSON XLIII.

THE FAMILY.

GOD—The Father! JESUS—Elder Brother!	Angels of Light! Prophets and Apostles! Christians!

Will you belong?

If the board is large enough it might be well in giving this lesson, to draw from the scholars the names of eminent saints that were members of God's family, as, Daniel, Job, &c., and Paul, Peter, John, &c., Luther, Calvin, Knox, Bunyan, Wesley, Whitefield, &c., writing them down in a list and calling attention to the good company. Then ask, will you have your name on the same roll?

Editor's Table.

Institutes and Conventions.—Many Sunday School people are slow coaches. They dread innovations. They shiver at the idea of making the Sunday School anything else than the dreary thing they have been accustomed to. Such nervous people, of course, are no longer of any use. For things will go on in spite of their croaking.

But we have been impressed lately with the thought that there are Sunday School laborers who are too much in a hurry. The Institute movement is an instance of this. Of course nobody will suspect us of undervaluing the Institute, after the time and attention we have given to this part of the work, and our ardent advocacy of Institutes from the beginning. But in visiting conventions this season, we have become satisfied that there are people who have the Institute mania to such an extent that they are disposed to introduce them where they are not the most necessary thing. We wish to make one or two suggestions on this point.

1. Organization must precede Institute work. By this we mean that conventions naturally come first. Do not be in a hurry to make your annual county convention wholly an Institute. You have a duty before that. Are your townships organized? Have you an executive committee that will push the work to the utmost? In our opinion an annual convention cannot profitably be given wholly or principally to Institute exercises, to the exclusion of important questions relating to local organization, as reports from schools, plans for missionary operations, &c.

2. Earnestness, as a general rule, should be a foundation for pure Institute work. We know how effectively an Institute may be used to awaken people, but what we mean is, that drill exercises and such lessons will appear dull to teachers who are not enough awake to feel their need of instruction.

3. While purely Institute exercises should not absorb the most of the time in a county convention, they should have a good share of attention. Do not put them in a body, all at one time, but intersperse them with discussions and other convention exercises.

4. Our cities should all have winter Institutes. Let them be sufficiently advertised, and all the really earnest teachers within reach will be present. A handful of earnest workers in an institute is better than a houseful of apathetic teachers.

5. In all our Institutes let one principal object be to awaken a more profound interest in the work, a greater solicitude for conversions, a greater enthusiasm in Christ's work.

Something More.—We heard, recently, one of the most earnest mission school laborers in the city, say that he knew of *scores* of girls who had been for a season connected with his school, during the past nine or ten years, who were now inmates of houses of prostitution. And yet his school is one of the most successful in the land. But for the very reason that it is a mission school, that it has to deal with children subjected to vile home influences, it has of course to lose many who are drowned in perdition, What can be done?

Evidently our Sunday Schools must do more. 1. We must exert an influence over the children during the week. The teacher's pastoral duties are not enough thought of. But in our larger schools, church and mission, a lady missionary should

be employed to look after the children exposed to severe temptation, and generally to bring the children to Christ by week day labors. 2. We must consider the expediency of some form of evening schools for religious instruction. One hour a week is too small a portion of time for so great a work. 3. The school must look after the temporal interests of its scholars. A regular system should be organized by which employment can be secured for older scholars. In doing this care should be taken, if possible, to give them permanent trades. Those who show special aptitudes should be helped by the school to get the sort of education or training for which they are fitted. Poverty should be relieved *by the school*, if possible. In order to give this plan specific shape, let us suppose a superintendent, or some other suitable person, to appoint one or two hours in the week during which any person connected with the school can meet him and ask advice in regard to employment, or any other matter interesting them. In a large mission school more time than this should be given. By thus interesting themselves in the temporal welfare the school would gain a greatly increased influence over its members. 4. Specific instruction should be given against those very vices that drown so many in perdition. The sinfulness of intemperance is freely taught, but what scholar is warned against the sinfulness and destructiveness of impure conversations and lewd imaginations? Who lifts a voice against those vices of darkness that, in more than one shape, wreck and ruin so many of our young people?

Items and Intelligence.

At the Conventions.—We attended a good convention at Kankakee. The county is not yet thoroughly organized, but we hope that the measures adopted at this convention may produce such organization. At Urbana we found the Champaign County Sunday School people wide awake. The county is in an advanced state of organization, and has some noble workers. Institutes and conventions are held in every town. The convention at Jacksonville was the largest county convention we ever attended, and full of interest. Rev. Dr. Burns, the eloquent and witty, was present, and that tireless laborer, Mr. E. D. Jones, of St. Louis, was also there. There are many noble workers in the county. Some veterans whose labors date back to the infancy of the cause in the West.

Sickness.—The Editor of the Teacher was detained from several conventions by sickness, but is again ready for duty.

The Maryland Convention.—The Convention of Maryland and District of Columbia, meet in Washington City, Dec. 3.

Mr. Vincent is expected West at the time we go to press.

The New York State Convention met at Lockport, August 19. The session was very interesting, but it is too late to give particulars now.

Mr. Pardee is to hold an Institute at Indianapolis during the last of September, and later at Milwaukee.

Mr. Moody is to attend a convention in Vermont some time in October.

We are glad to hear that Mr. PARDEE proposes to write a book on subjects connected with the Sunday School work. A work from his pen will at once become a standard.

PROF. GILLETT represented the Illinois association at the New York Convention. Mr. WILDER was also present during the session.

THE NEWS BOY'S Sunday School is still prospering under the Superintendency of MR. SKINNER.

THE Kane County Convention meets in the Congregational church at St. Charles, Tuesday, Sept. 24.

MENARD COUNTY SABBATH SCHOOL CONVENTION.—We have received from James W. Frackelton, Secretary, a very full and interesting account of this Convention. Reports were received and read from twenty-three schools in the county, there being only eight not represented. This shows well for Menard county. Arrangements were made to visit every family in the county and urge parents to attend Sunday School and bring their children with them. A large number of topics were discussed, and much good accomplished. The attendance of delegate and friends was large, and the convention a success. Before the next State Convention we hope to see a Sunday School in every district in Menard.

THE following is a copy of the circular sent out by the Y. M. C. A. of Chicago, with reference to the dedication of their building, and the convention that is to assemble at that time:

CHICAGO, September 2d, 1867.

The Young Men's Christian Association, of Chicago, to the Associations of the West and Northwest: Greeting:

Beloved friends and co-laborers in the harvest—After full consultation, it is decided to hold the convention of the Young Men's Christian Associations of the Northwest, in this city, commencing Wednesday evening, Oct. 2. We are to dedicate our New Hall, Sept. 29th, 30th, and Oct. 1st. Upon the evening of Oct. 2d, the Northwestern Convention will assemble with all the city churches, in a prayer meeting, in our new hall, which will accommodate 4,000, to be called a Northwestern Prayer Meeting.

The convention will continue in session until the evening of the 4th.

We rejoice, Christian friends, in the prospect of meeting you, to confer together upon the important work of saving the young men of our land, and particularly of our rapidly developing northwest.

That thoughts may be well matured, and a fair and full interchange of opinions and expressions in regard to the various questions of practical Christian effort may be had, the following list of topics are published, which will be discussed.

1st. What should be the primary aim and object of the efforts put forth by our Associations?

2d. How can we best reach that large class of young men in our towns and cities, to all appearances outside of religious influences?

3d. Association Bible Classes, how to conduct them.

4th. What should the members of the Association do for the young men, coming to their rooms as strangers?

5th. What are the best means to induce employers to consider and perform their duties to those whom they employ?

6th. What can be done to stimulate a greater effort among the lay element of our churches?

You are earnestly invited to be represented in the convention by as many of your members as may be able to come. We especially urge the attendance of Christian men from communities where associations do not now exist. Will the pastor or brother to whom this circular is sent call a meeting of the young men of the several churches in his village, and have delegates appointed?

Delegates, clergymen, and others, who will attend the convention, are requested

to send their names within 20 days from date, to F. M. ROCKWELL, Y. M. C. A. Building.

We are in correspondence with gentlemen, eminent in our field of labor, whose attendance we confidently expect, among whom is NEWMAN HALL, of London, England, who has already reached this country. Their names will be announced hereafter. Yours, very respectfully, D. L. MOODY, President Y. M. C. A.

OUR BOOK TABLE.

BRADBURY'S FRESH LAURELS for the Sabbath School. It is hardly necessary to notice a book of Bradbury's, except to announce it. Thirty-two thousand copies of this little work ordered before its publication. We are no judge of music, but this book is by the author of the "Chain," the "Shower," and the "Censer." Our commendation is not needed. It is probably Mr. Bradbury's last. Having filled the land with the sweet songs of children in praise of Jesus, he goes down to the tomb singing, mayhap, sweeter than before. His memory will be forever green, and these songs will be "fresh laurels" for his tomb, perhaps, fresh laurels for his brow in heaven.

NED NEVINS, the News Boy, or Street Life in Boston. A miserable blood and thunder Sunday School book, of the kind to be put in the stove, the river, or anywhere but in a child's hand. If there is any class of men who deserve reprobation, it is those who publish over exciting, unnatural trash, such as this, for Sabbath School children. We are not surprised that this work has a large sale. The more's the pity. It is written by one Henry Morgan. P. M. P., as he calls himself, explaining that the initials stand for "Poor Man's Preacher." He must be a poor man indeed who has such a preacher. Lee & Shepard, Boston, publish this book, as well as Oliver Optic's trash, if we are not mistaken, and it may be well for Sunday School people to scrutinize closely, (or throw away without scrutiny,) all books bearing their imprint. There are some other publishers of so-called "Sunday School books," about whose publications we shall have a word to say. To poison children's literature ought to be considered a high crime.

MISTAKES OF EDUCATED MEN; by John S. Hart, L. L. D., senior editor S. S. Times, and Principal New Jersey State Normal School. Philadelphia: J. C. Garrigues. We wish we could put this beautiful, earnest, truthful little book into the hands of every educated man in the land.

FRIENDS FIRST-DAY SCHOOL ASSOCIATION. REPORT OF A CONFERENCE OF TEACHERS HELD AT BIRMINGHAM, ENG., FIRST MONTH, 1867. We have never yet seen a report of a Sunday School Convention that contained so many good things as this. We mean to transfer one or two of the papers to our pages.

MAGAZINES.—The Atlantic Monthly; The Galaxy; The American Naturalist; The American Journal of Horticulture; Every Saturday; The Radical; The Missionary Magazine; The Guardian; Merry's Museum; The Missionary Herald; Maryland Educational Journal; The Sabbath at Home.

Save me Jesus.

(*Infant Class Song*).

"Those who seek me early shall find me."

Sprightly. W. H. Doane.

1. Sa- vior thou art ev-er near, Thou my sim-ple prayer wilt hear, And I plead thy

2. Lord I want to be thy child, Make me gen-tle, meek and mild, I would pure and

3. Sa - vior, hold me lest I fall, Deign to hear me when I call, O re - gard my

promise kind, "Ear-ly seek and ye shall find;" I am vile and full of sin,

ho - ly be, Teach me how to come to thee. When I go to work or play,

hum-ble cry Save me, Je - sus, or I die. Lead me to the heal-ing flood,

Je - sus make me pure with - in, Lead me to the heal-ing flood, Wash me in thy

Be thou with me day by day, When I seek my lit - tle bed, Let thy wings be

Wash me in thy pre-cious blood, O re - gard my humble cry, Save me Je- sus

precious blood, Lead me to thy heal - ing flood. Wash me in thy pre-cious blood.

o'er me spread. When I seek my lit - tle bed, Let thy wings be o'er me spread.

or I die. O re-- gard my hum - ble cry, Save me Je - sus or I die.

From "Little Sunbeam" by permission.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—NOVEMBER, 1867.—NO. XI.

THE GOVERNMENT OF THE SUNDAY SCHOOL.

THERE are more attractive themes, but none more important to the Sunday School, than this. Whoever has thought at all profoundly on the government of children, has not failed to recognize in it a principal part of education. The well governed child rarely, perhaps never, fails to attain useful and respectable manhood or womanhood. The ungoverned or ill governed child is delivered over, from the first, to the riotous domination of wilful tempers and ungoverned passions. "*Make your child obey, and he will thank you when he is grown up*," said a traveler to an irresolute mother, who was vainly attempting to hush the angry cries of her irate boy, on the cars. "I cannot," was the feeble and desponding reply, and I read in the scene a terrible prophecy of a future, in which the profligate son would break the heart of the mother who was so untrue to him in his passion-led and helpless infancy. Nor will the retribution be wholly unjust. Those passions controlled, and that childish will taught to obey by a moderate but unyielding exertion of the parent's superior strength and will, would have become the trained elements of a powerful and noble manhood; unsubdued, they become the wild fiends of misrule and vice.

Such being the value of good government to the child himself, we may estimate its importance in the family or school where children are to be educated. Wo to the family where a weak or unwise government holds its sway; where lazy self-indulgence refuses to make the necessary effort to rule; or where fickle and petulant tempers hold their feeble and irresolute authority over irritable and irritating childhood. But happy the children of a wisely governed family. The noblest virtues have their seed-plot there.

The well governed school was never known to fail of valuable success, even though its book teaching were small and defective. The disorderly and ill governed school can scarcely hope to compensate, however excellent its methods of instruction, for the mischief its misrule will work to its pupils. Its habitual disorder will enter as a virus

Entered according to Act of Congress, in the year 1867, by ADAMS, BLACHMER, & LYON, in the Clerk's Office of the District Court for the Northern District of Illinois.

into their mental constitution, and will impress itself as a permanent deformity upon the character.

The Sunday School forms no exception in its need of wise and good government; but the conditions of government in the Sunday School are widely different from those in the ordinary day school.

The Sunday School is a group or cluster of schools. Each class forms a separate school with its own separate government. Each teacher rules his class, while the superintendent rules all. The good order of the whole depends upon the good order of each class. One wheel out of gear, the whole machine goes wrong.

Happily, most of the circumstances favor good order in the Sunday School. Its sessions take place on the Sabbath, and childish waywardness is partially overawed by the sanctity of the place and the day. The lessons, too, are religious and inspire serious thought. The known Christian character and aims of the teachers help the effect. Even the clean, Sunday clothing of the children promotes the tendency to good order. The session, held but once a week, has a holiday air about it, and its length is not such as to weary the patience of either pupils or teachers. It must be a singular lack of carefulness or capacity, which, with so much to favor, cannot maintain good order; but the condition of too many of the schools proves that this lack is far too frequent. A few hints to those who have not sufficiently considered this important subject, may help to cure the evil, and give new beauty and success to this noblest effort of modern Christianity.

1st. Government has two parts or elements, first, *putting in order;* second, *keeping in order.* No one can keep that in order which is not first put in order.

2nd. Putting in order implies some *plan of order.* The coaxing or chilling a hundred people into a momentary quietness is not getting them into order. Order implies system, plan, and purpose—a study of the fitness of means to ends.

3rd. Order, to be perfect, must be complete and comprehensive. If some things are put in order and others are not, then disorder is invited through open doors. Whatever is not in order is itself a disorder. Here lies the fault of most poor governors. They govern in patches.

The good school governor puts every thing in order; persons, movements, times, things. He will arrange his classes with an eye to comfort, convenience, and taste. He will drill his classes to move in quiet, and with order, whenever they have occasion to change seats, to visit the library, or to leave the school. He will especially keep time, beginning each exercise at its time, and confining it to its time. He will see that every article in the room is kept in place, and that the room itself is a scene of perpetual neatness and order. And, finally, he will keep himself in order, a model of quiet, and intelligent attention to his own business. The poor governor often sins against all these requirements, but especially against the last. Mistaking confusion for the activity of earnest work, and noise for enthusiasm, he is never content unless he is stirring up himself and all around him into a perpetual hurly-burly.

4th. The preservation of order requires that each disorder be suppressed the moment it appears; not by angrily creating a greater disorder, but by restoring as quietly as possible the old order. The most effective school governors merely pause whenever a disturbance occurs, and wait a minute for quiet to be restored, and then go on in order.

5th. Keeping order implies also progress in order—a live order, growing ever into new and fresh plans and aims, not a mere dead and fossil order, which perpetually does the same things in the same way.

The foregoing hints contain for the thoughtful reader the very gist of this subject of government. A few more specific suggestions of plans will be acceptable to many superintendents. We will leave the details of the government of a class for another article perhaps, treating now of the whole school as one body.

1. Let the superintendent gain and employ the attention of the school from the outset. A good plan is to train the pupils to move as quietly as possible to their seats when the hour comes, while a hymn is sung, so familiar that all can join in it without a book.

2. Let him pause till every one is still, before beginning the introductory exercises; and when any disturbance or noise occurs, let him wait a minute for all to get still again.

3. Let the time for beginning the recitations be distinctly announced, and let no interruptions of other business mar the quiet and beauty of that sacred time. It is due to the teachers and their pupils that this hour be given to the great central work of the school, with nothing to hinder its impressiveness and success. No impertinent visits of librarians or other officers should be allowed, and the superintendent's own visits should be so quiet as to attract the attention of none but the class visited by him.

4. When the recitations close, let all the classes cease at once, and let the general work of changing books and making collections be the business of its own allotted time.

5. Let some general exercise again restore quiet and thoughtfulness to close with, and before any marked uneasiness begins, dismiss the school, not as a whole, but class by class, each filing out in order and silence, lest the noise and crowd of the breaking up spoil all the good impressions of the hour.

6. Make the government one of influence and example, rather than of hard authority. Let the order be felt rather than seen. The highest art conceals its artfulness. Happy the superintendent who can make the nicely adjusted system he uses seem the easy and natural course of things, and while he rules his school never show he rules. The quiet, sacred, home feeling, the pleasant, but impressive religious atmosphere, the sense of worship prevailing over the sense of work, these should never be lost sight in the true Sunday School.

A superintendent may well take a pride in the quiet, and the good government of his school. That beautiful scene of sacred order, repeated every Sabbath, will imprint itself ineffaceably upon the memory of the pupils, and will return with a hallowing power to them in after years. The very lessons they study and recite gather a new sacredness and power to influence from the impressiveness of the sur-

rounding scenes. It is the golden setting of the picture, the rhythmic time-beat in the heavenly music, the assuring guerdon of the coveted good, the one comprehensive condition of the highest success.

J. M. GREGORY.

HOW TO TREAT BIBLICAL DIFFICULTIES IN THE CLASS.

BY JOSEPH EDMONDSON, HALIFAX, ENGLAND.

Extract from a paper read at the Friend's Conference, Birmingham, England.

The title of this paper will indicate that it has an application to adult ratehr than to younger classes. Biblical difficulties rarely present themselves to the very young. But as childhood opens into youth, or youth ripens into full age;—as the faculties begin to feel their own increasing strength, or the more developed powers of manhood and womanhood vigorously seize upon all subjects that come within their grasp;—then does the teacher inevitably come in contact with difficulties that require skilful handling. These difficulties naturally divide themselves into two classes,—those which relate to matters of fact or history, and those which relate to doctrine.

The first class are brought forward by different persons from very different motives, and the treatment must be varied accordingly. Although matters of fact or history are to be established or reconciled by evidence appealing to the logical faculties alone, we know by experience how liable is the exercise of those faculties to be influenced by the affections and desires of those to whom they belong. Especially is this the case when the facts of the four gospels are the subject of inquiry, for this is really the battle-ground between scepticism and belief. Let it be at once conceded that there *are* difficulties in reconciling the naratives of the four evangelists one with another and with profane history; for the day is gone by, we hope never to return, when such an acknowledgement caused him who made it to be branded as unorthodox, or as exhibiting sceptical 'proclivities.' Admitting then these discrepancies, the judgment formed thereon will be determined rather by the *manner* in which the logical faculties deal with them, than by the value of the evidence advanced. Thus, the man who wishes to prove the Bible false because its teachings clash with his propensities (for unhappily such men are not few) knows perfectly well that if the recorded incidents of our Lord's life are not a fiction there is no hope for his theory. He therefore declares that the absolute and unvarying agreement of the narrators is necessary to give credibility to their statements. But the believer, on the other hand, claims that the matter shall be tried exactly as other questions of fact are tried in ordinary life—that the credibility of the witnesses is the first question; and, if that be established, their narratives are to be credited, unless they contain statements that are absolute contradictions, or the nature of which makes them utterly irreconcilable. The processes used by these two persons are so diametrically opposed to

each other, that all attempts to bring about an agreement by the use of their logical powers are sure to fail. The truth is, the heart has to do with the result more than the head: the former is the pilot that shows the channel and takes the command, while the latter is the helmsman who steers according to his orders. We therefore see the importance of knowing the stand-point of any querist who brings before us a difficulty of this nature. Hence, if we are to do justice to our class and to our allotted work, we must make an effort to gain a somewhat intimate acquaintance with the mental bias, channels of thought, mode of life, and social circumstances of our scholars. It need hardly be said that this involves labour outside the school-room, and can only be attained by more or less of home-visitation.

It sometimes happens that a well-meaning youth, having accidentally fallen into company with sceptics, is to some extent influenced by their specious arguments, and brings to his teacher some of the points he has heard discussed. It is a critical moment, and much depends on the manner in which his inquiries are met. Some persons, with more zeal than judgment, attack such questions as with a sledge-hammer, and try to put them down by main force; but rarely with any other effect than that of giving strength to the difficulty and of confirming the youth in his doubts. Better,—far better, is it to meet the matter with kindness and patience. Try for a moment to put the question aside. Let the youth be invited to call on the teacher at home, and talk the matter over quietly there. When he comes, let the teacher first try to win over his pupil's heart to *desire* that the difficulties shall disappear, and he may then with success begin to show how they may be resolved. We believe the class is an unsafe place to deal with cases of this kind, because the discussions they often arouse tend to divide the class into parties, and to beget feelings the most unfavorable for bringing about a successful result.

It should be the teacher's aim to make every lesson contribute its share towards the solution of difficulties. For although direct allusion to such things may be comparatively rare, he will see how each subject is likely to strike his pupils, and he may so address his teachings to their individual pecularities, that the difficulties which might be expected to arise are cleared up even before the scholars discern them. Thus, suppose that when reading in the xxvi. chapter of *Matthew*, of the woman who, in the house of Simon the leper, at Bethany, poured on the head of Jesus a box of ointment, very precious, the teacher has referred his class to the parallel passages in the xiv. of *Mark* and the xii. of *John*. He has also turned to the vii. of *Luke*, to a passage which at first sight appears to refer to the same event. He has pointed out that this took place at Nain, not at Bethany, two places so far apart and so different in character that they could never be confounded. In *Luke* the woman is described as "a sinner" whom the Pharisees had in abhorrence; while in *John* it is Mary the sister of Lazarus, whose character was so respectable that the chief of the Jews had not thought it beneath them, on a former occasion, to come to comfort her. The event recorded by Luke took place about the middle of our Lord's ministry, while that described by the other evan-

gelists occurred only a few days before the last passover. So that in the three essential circumstances of place, person, and time, there is no agreement, and the only conclusion to be arrived at is, that there were two distinct events having considerable similarity in their incidents. But further, Matthew and Mark say that the ointment was poured on Jesus' head, and John says on His feet. The one statement does not contradict the other, and we therefore understand that Mary anointed His head and His feet. Again, while Mark attributes the murmuring to "some of them" who were present, Matthew says "his disciples," and John states "Judas" did so; but neither are these incompatible, for we may rightly read that "a murmur arose from some of them who were present, among whom were His disciples, especially Judas."* In this way the scholars will have been taught to discriminate between differences of narrative that cannot be true of the same event, and those that so dovetail into one another as to elucidate the picture and heighten its effect. Very probably in this lesson the teacher has never hinted at difficulties, even though he may know that Dr. Strauss, the German arch-infidel, has laid great stress on the discrepancies here dealt with, in his attempt to discredit the gospel narrative. Yet, if he have kept in view the fact that, to some minds, the passages referred to *do* present difficulties which they find it hard to overcome, and if he have so handled his subject as to impress on his scholars, not only the harmonized narrative itself, but also the *method* by which it has been harmonized, he has put them in an advantageous position for themselves dealing with the next similar difficulty that arises. This method, if persevered in, will beget in the scholars a habit of trying to reconcile discrepancies, and will gradually bring about a strong conviction in their minds, that the variations in the gospels are only such as generally distinguish narratives of events written by truthful and independent eye-witnesses.

It is very desirable to communicate to the scholars, as opportunity offers, some knowledge of the vast weight of evidence in existence which goes to prove the authenticity of the Gospels, and the utter absence of any facts which can throw doubt upon them. Sometimes this will be best conveyed by the teacher in his own words, sometimes by the reading in the class of extracts from some popular work on the subject, and sometimes by the loan of such a work to any scholar who may incline to read it. In Abbot's "Young Christian" there is a very interesting chapter on this point, and more complete information may be found in Nichol's "Help to Reading the Bible," in Angus' "Bible Handbook," and in Horn's "Compendious Introduction to the Study of the Bible."

We must here leave this division of our subject, and take up the more important one of Difficulties of Doctrine. But it will be seen as we proceed, that many of our remarks under this second head apply with equal force to the first.

Difficulties of Doctrine—how wide a subject! Looking abroad into the Christian world, who can count the sects into which it is split? The grounds of their separation may all be classed under the general

* "Reason and Faith; their claims and conflicts," by Henry Rogers.

term, "difficulties of doctrine." It therefore behoves us to tread on such ground with deep humility and diffidence. And yet the teacher, if he be true to his Heavenly Master, if he be true to himself, if he be true to his class, must not shirk this department of labor. If he have a right sense of its importance, it will often come before him when seated quietly at home, bringing him into a sense of his weakness and unfitness for so high a calling. Often will he be found asking for help and enlightenment at the footstool of Him "in whom are hid all the treasures of wisdom and knowledge." As difficulties arise in his own reverent search of the Scriptures, he will ask himself, "How shall I treat this if it arise in my class?" Thus he will be constantly undergoing a preparation for his work, and will be enabled to go forth with a humble confidence—ever seeking that the Holy Spirit may open his understanding and guide his words. Moreover, he will again and again wrestle for a blessing on the members of his class, individually and collectively, and earnestly crave for *them* also the assistance of that Spirit—without whom, working in them, his own labor will ever be in vain.

It may be laid down as a first principle, which should lie at the very foundation of every teacher's system of instruction, that it should always, and in everything, point to Christ. He cannot do better than adopt the motto of George Fox's missionary labors—"Bring the people to Christ, and leave them there." There is great danger of the scholars leaning too much on the leadings and opinions of their teacher, unless the latter is constantly on the watch against it. This tendency will suggest, that instead of clearing up every difficulty brought forward, the true welfare of the inquirer will sometimes be best consulted by an encouragement to take his wants to Jesus, in prayer, while patiently continuing his search of the Scriptures for the solution of his inquiry. If this be enforced by some such words as "I want you to know from experience that Jesus is still as He was when on earth—the very best of instructors, for he still teaches 'as one having authority, and not as the scribes,'" the teacher will have borne a testimony which his pupil will not soon forget.

As in matters of fact, so in points of doctrine, the teaching in the class should always aim at the double purpose of instruction in religious truth and training in the right methods of Biblical study. Hence each point of doctrine elucidated should in its treatment be made a sort of model. To do this work most effectually, the scholars must take an active part in the work. Skilful teaching is as far as possible removed from sermonizing. It is based not so much on discoursing to the scholars, as on bringing them, by suggestive questioning or otherwise, to find out for themselves the meaning of the passages under consideration. The teacher will often, indeed, have to give information on the meaning of unfamiliar words, on differences of translation, or on other things bearing upon the text. But having done this, the more he can guide his scholars, themselves to apply the information to elucidate the subject of the lesson, the more successful will be the result.

It cannot be too much borne in mind that "the Bible is ever its

own best interpreter." Innumerable difficulties will fade away before a careful comparison of parallel passages. When it is seen that the question proposed for solution is one of these, it can hardly be better dealt with than by getting the scholars to read the texts in succession, each finding one of the passages and keeping his Bible open at the place, while the endeavor is made to bring the class to a clear and comprehensive view of the whole. If the scholars can be induced to purchase reference Bibles and regularly bring them to school, it will be an additional advantage; as they can then select many of the passages for themselves. Sometimes, however, though the difficulty presented will yield to this mode of treatment, the texts to be consulted are not "parallel," and the reference Bible will not help the selection. In such cases, if the teacher has not the references in mind, he had better defer the subject until the next lesson, for which he should specially prepare himself. For this purpose or for special use in the class, he will find great assistance from Eadie's "Analytical Concordance," Bagster's "Commentary Wholly Biblical," or a handy little work entitled "The Scripture Text Book for the use of Ministers, Teachers, Visitors, &c."

Very many difficulties arise solely from taking a discourse without due regard to the circumstances under which it was uttered. Thus, *Luke* xv. 7, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." We have heard some persons say from this text that it is better to have sinned and repented than never to have sinned at all; a doctrine insulting to the divine holiness. All ground for such an inference will disappear, as follows:—

Teacher.—"To whom was this spoken?"

Scholar.—"To the Pharisees and Scribes, who had been finding fault with Jesus for eating with publicans and sinners."

Teacher.—"What sort of people were the Pharisees?"

Scholar.—"Very strict in keeping the law."

Teacher.—"What sort of opinion had they of themselves?"

Scholar.—"They thought themselves very good indeed."

Teacher.—"Then they had a notion that they were not sinners like you and me, in need of repentance and salvation?"

Scholar.—"Yes, they had."

Teacher.—"Now read *Luke* xviii. 9 to 14."

Scholar reads the parable of the pharisee and the publican.

Teacher.—"Does not that show that the Pharisees were, in their own eyes, just persons that needed no repentance?"

Scholar.—"Yes."

Teacher.—"Then don't you think *they* were the persons whom Jesus meant by 'just persons who need no repentance'?"

One Scholar.—"Most likely; and there was a vein of keen sarcasm in it."

Another Scholar.—"Eh! I never saw that before, it was always a puzzle to me." *

* This is no imaginary lesson, but was, in substance, a conversation which took place in the writer's own class; the last two remarks having been noted verbatim at the time.

In studying the epistles of Paul, great attention should be paid to his peculiarities of style, without which, they will abound with difficulties. This subject is too long to be more than mentioned here, and it can only be successfully dealt with in an advanced class, the members of which are regular in their attendance.

There are difficulties arising out of certain speculative subjects, with which no wise teacher will entangle himself, and he should use his most strenuous endeavors to induce any scholar, manifesting a tendency in that direction, to abandon a pursuit that can only lead to cruel disappointment, if it do not end in making shipwreck of his faith. "The origin of Evil," "The manner in which the Divine and the Human were united in the Person of our Lord," and, "The State of the Soul after death, and before the final Resurrection," may be named as samples of such speculations, which lie beyond the range of human comprehension, and which, not being among those things that are revealed and belong to us, and to our children, are among those which are hidden and belong only to God. It is often distressing to witness the mental suffering that some sincere persons undergo, when weighed down with difficulties of this character. Yet there is one, and only one effectual remedy. It consists in resolutely putting them aside, and turning the spiritual eye to Jesus Christ as not only "the *Author*," but also the *Finisher* of our faith," who, if entirely, fully, and unreservedly trusted, will become, "an anchor of the soul, sure and steadfast," who being made unto us "wisdom and righteousness, sanctification and redemption," will so fill the soul with peace and joy and glory, as to leave no room for doubts and speculations like these.

Let not the young and inexperienced teacher be discouraged by the view we have given of the work lying before him. It is truly one which requires continual self-cultivation. But the Master whom we serve gives time for the five talents to be made into ten, and for the ten to be again doubled. He has himself promised not to withhold "the early and the latter rain," which, coming down in showers of blessing, shall bring forth "first the blade, then the ear, and after that, the full corn in the ear;" not all at once but each in its own due season.

Then let us all, old and young, take to ourselves and strive to fulfil the injunction of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

A WISE PASTOR.

HE was talking to the boys in the Sabbath School with the intent to dissuade them from attending circus. He had too much tact, however, to give them direct advice, which they would perhaps not have accepted, so he approached the subject in this wise: "Boys, I was on a journey lately, a very pleasant journey, most of it. The car conductors were courteous, and the passengers gentlemanly. But at one station a large number of young men and boys came on board who were

very noisy and disagreeable. They behaved so badly that I almost wondered that the conductor did not turn them out of the cars. They swore and smoked and told vulgar stories to the great disgust of all the other passengers. At first I hardly knew how to account for their ungentlemanly conduct. But by listening to their conversation I soon discovered that they had all been somewhere together. It was some place to which boys are fond of going; where they generally think they have a great deal of fun. They had all been there and got very much excited. Where do you think they had been, boys?"

"I guess they had been to the circus," answered one of the boys.

"To the circus! what made you think of the circus? Does it have such an effect on young men to go to the circus? You must have thought so for I said nothing about the circus. But you guessed right. That is just where they had been. And I could not help thinking that if going to the circus made boys behave so, I had rather my sons would not go, I want my sons to be pleasant, agreeable, well-behaved young men. What do you think about it boys? Would you rather go to the circus and have fun, and become vulgar and boisterous, or stay away and be gentlemen?"

"Stay away and be gentlemen," the boys all shouted. "Yes, that is a wise choice, and I am glad you have made it. I shall expect you all to be gentlemen."

We commend the tact of this pastor for imitation.

H.

THE RAINING TREE.

Note.—"The Island of Fierro is one of the largest of the Canary group, and it has received its name on account of its iron bound soil, through which no stream or river flows. It has also but few wells, and those not very good.

In the wildest of the island there grows a tree, the leaves of which are long and narrow, and continue in constant verdure winter and summer, and the branches are covered with a cloud which is never dispelled, but resolving itself into a moisture, causes to fall from its leaves a very clear water, and in such abundance that cisterns placed at its foot to receive it, are never empty."—*The Western Rural.*

FAR away across the waters,
By the tropic winds caressed,
Is an island veined with iron
Sleeping on the ocean's breast.

Through it runs no rill or river
Singing to the waiting sea;
But the soil, rockbound and arid,
Bears a fair and wondrous tree.

Wide and cool, like arms of blessing,
Spread its branches o'er the plain,
Day and night exhaling moisture,
Like a gently falling rain.

And whoever makes his cistern
'Neath the shelter of its leaves

Full supplies of purest water
  From the dripping boughs receives.

All the year it yields its verdure,
  And within its veil of mist
Ceaselessly the cold drops shimmer
  Softly by the sunbeams kissed.

Marvelous are those leaves, life-giving,
  But I know a fairer tree
Than the one so greenly growing
  On that island of the sea.

'Neath the White Throne's sacred shadow
  Stands for aye the Tree of Life,
Day and night its leaves distilling
  Dews with heavenly healing rife.

Never fading, never failing,
  Wide and green its branches grow
And the souls that rest beneath them
  Never thirst nor languor know.

Like the cisterns 'neath the shadow
  Of that far-off island tree,
May our hearts, O Tree Immortal,
  Evermore be fed by Thee.

MARY B. SLEIGHT.

CHRISTIAN PROMOTION.

WHILE the sessions of the New York State Sunday School Convention were being held last month in the Presbyterian church, in the city of Lockport, the work of slating the graceful spire of that fine edifice was gradually progressing in the hands of a skilful workman, formerly a sailor. He was placed on a little board stand or platform, to which pulleys were attached, and as fast as the surface of the spire within his reach was covered with the beautiful slate, he was drawn upward to a higher point, and so on, until, before the delegates had gone, he had almost reached the top, and completed his labor.

In this I found an illustration of the law of Christian advancement. Just so soon as one of God's children has faithfully performed all the service allotted him in his special circle of effort, the way is opened to one of higher usefulness. As in the material work this artisan was doing, it was necessary to begin at the bottom of the spire and follow upward, so in the mental and spiritual fields of toil, the lower and primary work must first be accomplished if the higher places are to be well filled and all is to be systematical and successful. But this man was dependent upon material means to raise him from point to point in his place of labor, and the ropes might break, the fastening of the pulleys give way, and he be precipitated to the ground, perhaps with serious injury and loss of life. Not so with those whom

God lifts up in his providence to do his appointed service. The ropes of faith, the cords of everlasting love, can never break, and He will not suffer them to stumble or fall.

It is related of Webster, the eminent American statesman, that when commencing life, he was urged by his friends not to enter the legal profession, as its ranks were already overcrowded. He replied, in substance, "they may be at the bottom, but there is room enough at the top." Many well-meaning Christians, in the exercise of an undue ambition, have complained, secretly, if not openly, that the way of promotion was so difficult, forgetting that the doing of daily duty in the common walks of life, faithfully and dilligently, is the only surety of a true advancement. Our blessed Lord said "he that will be great among you let him be your minister, and he that will be chief among you let him be your servant." Here is the Bible rule of Christian promotion. It sweeps aside the selfish and worldly desire for mere personal preferment, while by a divine and unchanging principle, it exalts a true, faithful. and loving service to places of constantly increasing usefulness and honor.

JAMES H. KELLOGG.

THIRTEEN SCRIPTURE WOMEN.

A WOMAN of Thyatira, who heard Paul preach the truth;
The widow of a widow's son, the sister of fair Ruth;
The haughty queen who would not come at the great King's command;
The gentle queen to whom he held the sceptre in his hand;
Daughter of whom was she, whose son ruled one year wickedly?
And who said, "The Almighty hath dealt bitterly with me?"
Wife of a priest, mother of one who went our Lord before;
A Prophetess, a widow she, of fourscore years and more.
Sister of him who first to work in brass and iron taught;
One who kissed his mother-in-law, then Moab's country sought;
One at whose death, her useful works the widows came to bring;
The mother of a cruel girl who danced before a king;
Mother of him who early learned the scripture truth to know;
And one who said "entreat me not to leave thee—I will go."
In the iniatials of these names the dear command is given
Of him who loved us when on earth and loves us now in heaven.

M. B. C. S.

SABBATH SCHOOL INSTITUTES.

IT was during the years 1863 and 1864 that our interesting Sunday School conventions had begun to grow monotonous and stale, with repetition, to the regular attendants, when the question was forced upon us by the circumstances—"What does the cause demand in the present crisis" or "how can our great gatherings be made more profitable?"

Mature deliberation and counsel brought the answer. Teachers need instructing how to prepare the lesson, how to teach it, how to interest and impress and apply the truth. Superintendents need training in the spirit, the order, the organization and classifying, in the opening exercises, conducting and addressing the Sunday School, and in the training of teachers, and enlisting parents, pastors, and new teachers in the great work. All need inspiring with the spirit, the zeal, and the devotion that would gather in and guarantee a good religious education to every child in the community.

In the direct accomplishment of these grand designs, we foresaw insurmountable obstacles in our ordinary Sabbath School Conventions, in the formal essays, sermons, and addresses, and exhortations generalizing everything, or on the other hand, in a surfeit of touching little stories and anecdotes. It therefore seemed to require an entire change of base of our operations, and we accordingly struck out boldly and fully for *Sunday School Institutes* on the plan of our public school teacher's Institutes which are sustained by our State Treasury, to train teachers for their work.

These Institutes, in either relation, will take their character very much after the character of the conductor. No two persons methinks, can be found either in the public or Sabbath School Institutes who would conduct them alike.

One man will give more prominence to the superintending, the library, and the public exercises; another to infant classes, object teaching and blackboard, while another still, will give more attention to teaching, teacher training, teacher meetings, normal classes, drill exercises, model and practice lessons, &c.

We would prefer to combine all of these, and make more thorough work on every point.

There is no part of the Sunday School that is not important and that does not need improving, if not reforming, Let us therefore be faithful to observe, and directly to meet the present wants.

In order to accomplish these objects most definitely, it has seemed best that some systematic and connected plan should be adopted to introduce all the topics in their regular, natural order. In fact, let one call up and glide into the next. Care must always be taken lest minor points engross an undue portion of the time. For instance, a few may be so much interested in the use of the blackboard, as to allow it to absorb more than its due proportion of the time.

The great workers in our Sabbath Schools, and the great masses in our conventions and institutes, be it ever remembered, are the *teachers*, and if any portion of the workers are allowed to monopolize the time, it must be the teachers and their necessities. Subordinate all other things to the clear teaching of the divine truth to the youthful mind.

Before presenting any subject as conductor, we prefer to call out for views of the audience on the point. Let the facts, and circumstances, and wants, and difficulties, be first revealed by them, thus inducing them to disclose the actual state of things, whether it be teaching, teacher's meetings, or conducting schools, &c., and then let the facts stated be the basis and starting point for all suggestion and in-

struction, closing up with full opportunity of questions and answers, to meet and settle all doubtful points.

Public School Institutes are expanding and improving under experienced conductors, in various sections of the country, and we can see no reason why our Sunday School Institutes may not become more systematized and every way improved, and become more abundantly useful than the most sanguine have anticipated.

We have no care for the name, only give us the thing we need.

The first idea on the subject that ever crossed the mind of the writer, was whispered in his ear by one of the pastors in the State Sabbath School Convention at Buffalo, New York, in 1864. An experiment was soon made, carrying out the idea, and was successful. Since then the Institute exercise has become increasingly successful; in good hands we believe, almost everywhere. The same idea we have since been informed, had previously been adopted, and Institutes held in the Western conferences.

Our teachers everywhere need teaching how to teach. They want more teaching power, as well as a clearer knowledge of divine truth, and a deeper spirituality, and a more earnest spirit of persevering, believing prayer to fit them for their solemn and responsible duty and privilege of leading young immortals to the Lamb of God, and training and culturing them for this life and for the heavenly kingdom.

May the great Master grant us all His Heavenly wisdom and divine direction. R. G. PARDEE.

INFANT CLASS LESSON.

CROSS-BEARING: *Matt.* x: 38.

Sing—"Climbing up Zion's Hill;" then repeat the Lord's Prayer in concert, and review the last lesson. Sing—"Oh! Do not be discouraged, for Jesus is your friend."

(Teacher makes a large cross upon the board, and asks)—

What is this upon the board? (A cross.) Do you know what crosses have ever been used for? (Ans.) Listen to a story I'll tell you about a cross. A great many years ago—more than you can count, a crowd of people were gathered in the streets of a large city. Many people were looking also out of the windows and standing on the roofs of the houses. If you had been there out in the street you would have been afraid, because they looked so fierce, and talked so angrily. Among them were some soldiers, perhaps sixty in all, led by a Captain, and they were taking away with them a good, innocent, and kind *Man*. They had been whipping Him until his clothes were stained with blood. They spit upon Him, and mocked Him, and had even put a cruel crown of thorns upon His head, and the blood from its wounds was running down His sorrowful face. He had had no sleep for a long time, and now they were making Him carry a heavy cross of wood. Who do you think it was, carrying this cross? (Ans.) Who were the people? (Ans.) What is the name of the city? (Ans.) But the cross was so very heavy, and He was so tired, that He fainted,

and sunk under the burden, and they compelled a stranger who was passing by to help Him carry it. Here is a picture. (Jesus bearing His cross.) Can you tell me what it is? (Ans.) (Picture examined.)

Oh, what cruel men they were! Do you know where they were going? (Ans.) What did they do with Jesus? (Ans.) Yes, they went to a horrible, loathsome place, where dead men's bones were all scattered about, and there the soldiers stripped off His clothes, and stretched the wounded limbs of our blessed Jesus upon the cross. And then what did they do? (Ans.) Yes, indeed! drove great nails through the tender flesh of His hands and feet! Then they lifted up the cross and planted it in the ground, and there was *our dear Saviour*, who had done so many good things for them, hanging on the cross. What else did they do? (Ans.) Yes, pierced His side with a spear. Oh, what wicked, cruel people! How could they do it! What had Jesus done to deserve all this? (Ans.) But why did Jesus carry that heavy cross, and then bleed and die upon it? (A very little girl answered—"Jesus died to save sinners.") Yes, all say it. "Jesus died to save sinners." Then did Jesus die for these boys and girls? (Yes.)

Are you all sinners? (Little girl said—"All are sinners but God and Jesus.") Jesus bore all that pain for each one of you. God tells us why, in His Holy Book. Say it—"Christ has suffered for our sins—the just for the unjust." Since Jesus Christ has done so much for you, ought you not to do something for Him? And if we love Him we'll try to do something for Jesus all the time. See! on this card are His words about bearing the cross for Him. Repeat them after me—"And he that taketh not his cross, and followeth after me, is not worthy of me." (Repeat until familiar.) Can such little boys and girls as you are, take up your cross and follow Jesus? Does it mean you are to take up a heavy cross of wood like that Jesus bore upon his shoulders, and carry it? (No.) No, it does not. But every time you bear cheerfully any pain, or disappointment, or suffering, or do any work just for Jesus' sake, that is taking your cross and following Him.

I will tell you how a little girl, whose name is Mary, bore the cross for Jesus. She was a happy little girl, with bright blue eyes, and went singing about the house all the time. But one day she was taken very sick. She was sick a long time. Day after day she had to lie in bed, and could not run out and play as you can. She suffered a great deal of pain, and took bitter medicine too. She did not fret and cry about it as many children do, but was very patient and tried not to make her mother any trouble. Her teacher called, and when she saw how patiently little Mary bore all her sufferings, she said, "Mary, how can you bear it all so cheerfully?" Mary answered, "Jesus bore the heavy cross for me, and I think I ought to bear this light one for Him." She remembered those words of Jesus which you have learned. Repeat them again. ("And he that taketh, &c.) Do you not think she was Jesus' child? (Ans.) And when she got well again she did not forget to take up her cross for Jesus.

I know another little girl whose mother gave her a large bunch of ripe grapes to carry to school, to eat at recess. As she was going

along to school carrying the grapes in her hand, she met a poor ragged boy who had thrown mud on her clean dress a few days before and soiled it so she had to go home again and put on another one.

He looked so wistfully at her ripe grapes, that she knew he wanted them very much.

She thought about the mud he had thrown, and how naughty he had been, and then how much she would enjoy them herself at school, and so she went on. But she could not forget how he looked at her grapes. She had been to Sabbath School and learned about Jesus, and how kind He was to those who were unkind to Him, and she said to herself, "I'll try to do like Jesus," and she turned around and gave the boy her grapes, and went without any herself. That's the way she took her cross and followed Jesus. Say again Jesus' words. ("And he that, &c.")

Now are there not a great many times every day when you can do something for Jesus' sake?

Give up your pretty playthings to your little brother or sister? Be good to some one who has been bad to you? Sometimes you feel fretful and cross when little things trouble you, then won't you try to bear that cross for Jesus? Well, now suppose all these little ones should take their crosses every day and follow Jesus, how many little *Cross-Bearers* would there be? Willie may count and see. How many? (Fifty.) Fifty little soldiers of the cross! Who would be the captain? (Jesus.) Here, I've made on the board two long rows of marks with dots over them, for soldiers. Let this lower one stand for Satan's army, and the upper one with the cross before it, for Jesus' army. Would you not rather be a soldier of the cross? (Ans.) I know you would. Jesus is the best and strongest captain. He can take care of us all, only we must mind Him, and follow Him, and try to keep away from *that wicked one*, and not trust him at all, for Satan is our enemy and wants to destroy us.

Do you know who belong to Satan's army? (Ans.) Say after me —All who tell lies; all who swear and cheat; all who steal; all who are cruel; all who don't love Jesus and follow after Him.

Oh! I am very much afraid some of these little children belong to Satan's army. I know they do unless they have given their hearts to Jesus, and are willing to take their cross and follow Him.

Let us ask Jesus to make us all His children just now. (Prayer.) Sing—"Ye valiant soldiers of the cross." EMMA A. HALL.

OBJECT LESSON.

THE WORTH OF THE SOUL: *Mark* VIII: 36, 37.

Adapted to the Lesson in Series for Nov. 17.

(OBJECT.—A coin of gold or silver)

Analysis.—The precious metal from which this coin is made was obtained by the greatest labor and care. Perhaps the ore was found by miners digging with their pickaxes or spades in the gold and silver regions of California or Nevada, or perhaps it was crushed out and

smelted in the quartz mills of Colorado. In either case there has been hard labor in producing it. Often no traces of gold are seen in the quartz ledges of Colorado, and it only appears after the rock has been ground to powder and smelted in the hottest furnace. But after it is obtained at the mines it must be refined and purified from dross before it is ready for coinage. Then the gold (or silver) is rolled in thin sheets, and cut and stamped into pieces of money of the various denominations. (Let the pupil explain their several sizes and values.) These coins represent the wealth of the land. With them you may pay debts or purchase any kind of goods. They are valuable, also, in all parts of the world in the purchase of any commodity. They are hard, but may be re-melted, and when first made shine brightly, but when in use become very much soiled unless frequently cleaned. Use also reduces their weight and they become worn in the exchanges of trade, but the stamp which denotes their value and the place of their issue never becomes wholly obliterated.

Analogies.—The human soul is the coinage of heaven. When God had made man he "breathed into his nostrils the breath of life, and man became a living soul."—*Gen.* II: 7. So to speak, the creative power, energy, and skill of the Almighty was centered in this great work. As the precious metals are the standard of value in the material universe, so the soul of man is supreme among the living creations. The human soul has become hardened by sin, but may be re-melted by the Holy Spirit, purified from its dross, and made to shine with exceeding brightness. And if soiled again by sin, God's grace can cleanse it. And however the soul of man may become degraded, we may yet recognize the divine image stamped upon its features.

Inferences.—1. If these metals, mere material substances, possess such value in the temporal affairs of life, of how much greater worth must be the spirit of man, made in the likeness of God, and endowed with immortality, to both God and man in the varied ministries of earth and heaven. 2. If the loss of earthly possessions occasions so much regret and anxiety for their restoration (see parable of the lost piece of money in *Luke* XV: 8-10.) how great our anxiety for lost souls should be, and our joy at their recovery. 3. If we are ever ready to discover and recognize the stamp of the coinage of nations, and appreciate its worth, let us always be quick to remember the immortal souls of the sinful and degraded, appreciating their worth in the sight of our common Saviour, and pointing them toward the cross of Christ.

Illustrations.—"Some years ago, the ship Shanunga, on her way from Liverpool to New York, came in collision with a Swedish bark named the Iduna, from Hamburg, with two hundred and six persons on board. The weather was very foggy, and the Iduna sunk in about half an hour after the collision. Immediately the Shanunga boats were put out, and, with one boat from the bark, picked up thirty-four persons only. One hundred and seventy-two persons, including the master, Captain Moberg, were lost. Captain Patten, of the Shanunga, in narrating the catastrophe, said that no statement could exaggerate the horrors of the awful moment. All that were saved were pick-

ed up from the surface of the water. One cause why so few were thus saved was, that almost all of them had, when the cry went round that the vessel was sinking, *seized their belts of gold and silver and tied them around their waists*; thus those who attempted to save their gold, lost both life and gold, being unable to sustain themselves till the boats could reach them. How strikingly illustrative the incident of the destructive influences of an all-engrossing desire for wealth! As these poor wretches sunk the sooner, and made the death of the body the more certain by fastening their gold about them, so there are many who seem willing to barter even their souls for gold. Alas! how earnestly and anxiously do they toil and strive after that which, when obtained, instead of ministering to their soul's good, only serves as a dead weight to sink them the sooner, and the deeper, to perdition! 'What shall it profit a man if he gain the whole world and lose his own soul.'"—*Scripture Cabinet.*

In one of our large cities a lady stepping upon the cross-walk of the street, chanced to drop a package containing a valuable jewel into the gutter. Without waiting for others to assist in the search, she instantly plunged her hand into the mud and filth, if perchance she might regain her lost treasure. In the wretchedness and squalor of many a neglected neighborhood, human souls, of priceless value, are lost to God and the sphere of Christian humanity. Who, without waiting to see what others are to do, will reach out a helping hand, with tidings of the great salvation?

JAMES H. KELLOGG.

"SUNDAY SCHOOL SUPERINTENDENTS AS I SAW THEM."

I LIKE "S. D. H's." article in the September TEACHER, in reply to "Senex." I am sure I would be sorry to be justly called discourteous to strangers, but I fear "Senex" would complain of us if he should visit us, for we never ask strangers to take part in our opening exercises, nor in the closing, unless we are satisfied that they are earnest Sunday School workers.

I think "Senex" will never have occasion to complain of discourteousness if he will do as one of your Chicago superintendents, (S. M. H., Jr.), did here the other Sabbath. As we were about opening school he came to me and introduced himself as a Sunday-School man, and said if I had a class without a teacher for that day, he would be pleased to teach it for me. A teacher of one of my best classes was absent. I gladly gave him the class, and I observed that during the whole time devoted to the lesson not a scholar looked away from their teacher. I had not the least hesitancy in asking that man to talk ten minutes to the school. That ten minutes talk was profitable to us all.

I am acquainted with a school that has a stranger to talk almost every Sabbath, and about one in twenty-five are really interesting and profitable to the children.

Mr. Senex if you visit our school please introduce yourself as a Sunday School man.

E. O. H.

The Second Year with Jesus.

Selections from the Parables, Conversations, and Discourses of Jesus.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

List of Lessons.—Fourth Quarter.

SELECTIONS FROM THE DISCOURSES AND CONVERSATIONS OF OUR LORD.

Oct.	6.	*Matt.* XI : 20–30.
"	13.	*Luke* VII : 36–50.
"	20	*Matt.* XII : 33–42.
"	27.	*Mark* III : 31–35.
Nov.	3.	*Matt.* X : 28–39.
"	10.	*John* VI : 41–51.
"	17.	*Mark* VIII : 32–38.
"	24.	*John* X : 1–18.
Dec.	1.	*Luke* X : 38–42.
"	8.	*Matt.* XIX : 16–22.
"	15.	*Luke* XX : 19–26.
"	22.	*Matt.* XII : 28–34.
"	29.	*John* XVI : 7–20.

LESSON XLIV.

Of Cross-bearing.

Lesson: *Matt.* x: 28–39. Home Reading: *Luke* xii: 1–12. Golden Text: *Matt.* xvi: 24.

NOTES.

In hell.—The word in the original is not hades, the place of departed spirits, generally translated "hell," but "gehenna," a place of torment. There has been much discussion of late in regard to the sense of this verse. Steir and others, maintaining that the reference is not to God but to the enemy of souls. Alford truly remarks that a command to "fear the devil," is not to be found in the Scriptures..... *Sparrows,*—Any small birds.....*Farthings.*—The word in the original signifies the smallest and most trifling coins.....*Hairs of your head.*—Clearly the doctrine of special Providence is taught here, for if God counts the hairs of our heads, there can be no event of our lives too small for his notice.....*Confess.*—"A practical, enduring confession. The Lord will not confess the confessing Judas nor deny the denying Peter. The traitor who denied Him in act will be denied, the Apostle who confessed Him even to death, will be confessed."—(*Alford.*)..... . *Not to send peace but a sword.*—The ultimate *purpose* of Christianity is "peace on earth." But the immediate effect is strife and contention, the division of families, &c.....*Cross.*—"The cross stands for death in its most ignominious forms, but includes all other minor sufferings to be endured for the truth."

LESSON XLV.

The Bread of Life.

Lesson: *John* vi: 41–51. Home Reading: *Exodus* xvi. Golden Text: *John* vi: 34.

NOTES.

We give the historic connection of this lesson in the Analysis..... *Murmured at him.*—Nothing could show more plainly the low spiritual state of the Jews at the time of Christ, than their utter inability to comprehend a spiritual truth....*The son of Joseph.*—His apparent parentage was well understood. Our Lord made no effort to explain or conceal the facts of his early life, as the Jews understood them. He simply asserted his heavenly origin.—While they came in a captious spirit he made no explanation.....*Draw him.*—By the Holy Spirit's influence. "If you do not yet feel yourself drawn," says St. Augustine, "pray that you may be."....*Raise him up.*—Our Lord couples the beginning of the Christian life with its final and glorious result—the resurrection of the body.....*Cometh unto me.*—"This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, The Father draws him; *the progress*, he hears and learns—here is the consenting will—'Speak, Lord, for thy servant heareth'—*the end*, he cometh to Christ—here is the will acting on the

whole man."—(*Alford.*).....*He which is of God.*—Our Lord himself. .....*He that believeth on me, &c.*—This is the true explanation of the meaning of the expression "bread of life." As bread gives physical life to them that eat, so does Christ give eternal life to them that believe....."*Dead.*"—There is one great *opposition* in the parallels; the manna gave but a transient earthly life; this true manna gives heavenly and eternal life.—(*Whedon.*)

LESSON XLVI.

THE WORTH OF THE SOUL.

LESSON: *Mark* VIII: 33–38. HOME READING: *Matt.* VI. GOLDEN TEXT: *Mark* VIII: 36.

NOTES.

Peter seems to have been elated with the Lord's commendation of his answer, recorded in verse 29, and seeing what he supposed to be an inconsistency between our Lord's divinity and the prediction of his crucifixion, he took him and began to rebuke him.....*Satan.*—"Adversary," the evil one. Jesus calls Peter Satan because he was taking the devil's side in bidding him shrink from the suffering to which he had been appointed. *Good people sometimes help Satan* through *mistaken kindness.* It was of course presumptuous in Peter to assume to advise Christ. *It is our duty to submit to Christ's plan though it may not seem best to us..... Called the people*;—That they might hear plainly that which Peter sought to hide. The cross is not the shame but the glory of the Christian. Jesus proceeds to show, not only that he must be crucified but that all his followers must take up their crosses and follow him by self-denial.....*Come after me.*—Equivalent to be my disciple.....*His cross.*—That particular trial which is appointed to him. .....*Save his life.*—This is beautifully illustrated by the old Latin motto adopted by Richard Baxter, which read: "Let us not for the sake of life, sacrifice the only objects worth living for."....*Lose his own soul.*—Whatever may be thought of the future world, there is a terrible meaning attached to these words.....*In exchange for his soul.*—If once lost how buy it back again?.....*Ashamed of me.*—No more startling evidence can be found of man's sinfulness, than the fact that we can feel ashamed of Jesus.

> "Jesus, and shall it ever be
> A mortal man ashamed of thee!
> Ashamed of thee, whom angels praise,—
> Whose glories shine through endless days."

SUGGESTIONS TO TEACHERS.

Present the following *topics for reflection:*

1. Christ's plan the best plan.
2. What is my cross?
3. Better to lose your life than live without Jesus.
4. A soul worth more than a world.
5. A lost soul!
6. A sinner ashamed of his Saviour!

7. Jesus ashamed of me.

It is perhaps best not to use all of these with smaller classes. Select such as you think are adapted to your class.

LESSON XLVII.

THE GOOD SHEPHERD.

LESSON: *John* x: 1–18. HOME READING: *Ps.* xxiii. GOLDEN TEXT: *John* x: 11.

NOTES.

This lesson is almost a parable, and is altogether one of the most touching and exquisite figurative compositions in existence, (If indeed that can be called a composition that flowed with so much spontaniety from the Divine Teacher.).....*A thief and a robber.*—All those who come into the church of Christ for evil purposes are included in this designation, especially false and misleading teachers.....*Shepherd of the sheep.*—In general terms, the lawful teacher, the true guide of the people, and in the highest sense, Jesus himself.....*Calleth his own sheep by name.*—The shepherds in Palestine call their sheep by name. They know the voice of the shepherd. "A traveler asserted to a Syrian shepherd that the sheep knew the dress of their master and not his voice; the shepherd, on the other hand, asserted that it was the voice they knew. To settle the point, he and the traveler changed dresses and went among the sheep. The traveler, in the shepherd's dress, called on the sheep, and tried to lead them, but *they knew not his voice*, and never moved; on the other hand, they ran at once at the call of their owner, though thus disguised.".....*Before me.*—All them that have endeavored to lead the flock of God, without entering through Christ, THE DOOR, are thieves and robbers.....*Not of this fold.*—Not Jews. Christ speaks prospectively of them that are yet to be called from among the Gentiles.

SUGGESTIONS TO TEACHERS.

Have the scholars describe the following pictures.

1. *The robber climbing into the fold.*—Let them describe the terror and destruction of the flock. Then let them give the explanation, and let the teacher illustrate by the Inquisition, and other cases of false teachers.

2. *The Shepherd calling out his flock* by name, and their following. Jesus and his flock.

3. *The cowardly hireling*, fleeing from the wolf. The unfaithful minister, &c.

4. *The Shepherd dying in defence of his sheep.*—Jesus laying down his life for us.

APPLICATIONS.

1. Christ the door.
2. Christ my Shepherd.
3. Follow Jesus.

QUESTIONS ON LESSON No. XLIV.—Nov. 3d.

Of Cross-bearing.

Scripture Lesson: *Matt.* x: 28–39. Home Reading: *Luke* xii: 1–12.

GOLDEN TEXT.

If any man will come after me, let him deny himself, and take up his cross and follow me.—*Matt.* xvi: 24.

CENTRAL THOUGHT.

We must be willing to sacrifice all for Christ.

ANALYSIS.

I. Christ exhorts his disciples not to be afraid of men in doing our duty, since they can, at the worst, only kill the body, but to fear God only. He then encouraged them by assuring them of God's care for the sparrows.

II. He promises reward to them that confess Him and condemnation to those who deny him.

III. He shows that the first effects of the gospel will be to bring divisions through the persecutions that Christians shall suffer from their own friends, and says that we must love Him well enough to sacrifice all for Him.

GENERAL QUESTIONS.

On what occasion was this spoken? *Ans.* The sending out of the twelve apostles.

ANALYTICAL QUESTIONS.

I. *Fear not man.*—Whom does Christ tell us not to fear? What can men do to us? Can they hurt the soul? What is God able to do? How much of our money were the two farthings mentioned here? *Ans.* About three cents. What is said of God's care for the sparrows? Are you of as much account to God as a sparrow? What is said of the hairs of our heads?

II. *Confess Jesus.*—What will Christ do for those who confess Him before men? What will he do to those who deny Him? How can we confess Him? How deny Him?

III. *Leave all for Jesus.*—What is meant by sending a sword? Did the religion of Christ make divisions among men? Does it do so yet? Whom should we love more than father or mother? What is meant by taking our cross? What is meant by finding and losing our lives? Should we be willing to lay down our lives for Jesus?

CONCLUDING QUESTIONS.

Have you taken up your cross to follow Jesus? Have you confessed Jesus? Have you denied Him? Do you love him more than all the world beside?

QUESTIONS ON LESSON No. XLV.—Nov. 10th.

THE BREAD OF LIFE

SCRIPTURE LESSON: *John* VI: 41–51. HOME READING: *Exodus* XVI.

GOLDEN TEXT.

I am the Bread of Life.—*John* VI: 34.

CENTRAL THOUGHT.

That as our bodies are kept alive by bread, so our souls will find everlasting life in believing on Christ.

NOTE.—After the feeding of the five thousand, many people followed Jesus hoping to be fed by him. He reproved their sordidness and exhorted them to believe. They then demanded a sign, citing the fact that Moses fed the Israelites forty years in the wilderness. Our Lord tries to direct their attention to the bread of heaven that shall satisfy the soul, and give them Eternal Life.

ANALYSIS.

I. *The Jews murmur.*—Because Jesus said that he came down from heaven when they knew his father and mother.

II. *Jesus replies.*—1. That none can come to him except they are drawn of the Father. 2. That while the children of Israel who ate manna in the wilderness died, those who believe on Christ shall have everlasting life.

GENERAL QUESTIONS.

Why did the people follow Jesus? What did he do? What did they demand of him? What did Moses give the children of Israel to eat?

ANALYTICAL QUESTIONS.

I. Why did the Jews murmur?

II. What does Jesus say about coming to Him? What does he mean? What will Jesus do at the last day for them that come to him? What did the Israelites eat in the wilderness? How many of the grown men who left Egypt lived to reach the Promised Land?—*Numbers* XXXII: 11–12, and *Joshua* XIV: 6–10. What does Christ say of those who eat the Bread of Heaven? How can our souls feed on Christ? *Ans.* By believing on Him.

CONCLUDING QUESTIONS.

Do you believe on the Lord Jesus Christ with all your heart? Is he the Bread of Life to your soul?

QUESTIONS ON LESSON No. XLVI.—Nov. 17th.

THE WORTH OF THE SOUL.

SCRIPTURE LESSON: *Mark* VIII: 32–38. HOME READING: *Matt.* VI.

GOLDEN TEXT.

For what shall it profit a man if he gain the whole world and lose his own soul.—*Mark* VIII: 36.

CENTRAL THOUGHT.

The soul worth more than the world.

ANALYSIS.

I. *Peter rebuked.*—Our Lord having prophesied his own death, Peter, feeling the disgrace of Christ's approaching crucifixion, took him aside and rebuked him. Jesus in turn reproved Peter severely for his presumption.

II. *The cross to be borne by all.*—Our Lord then calls the people and points out the fact that the Christian life is one of self-denial and cross-bearing.

III. *The soul's value.*

IV. *Ashamed of Jesus!*—Our Lord rebukes all those who should be ashamed to confess him.

GENERAL QUESTIONS.

Have you read the passages for Home Reading? Can you repeat the Golden Text and the Lesson? Give the Central Thought in your own words.

ANALYTICAL QUESTIONS.

I. What did Peter say when he had taken our Lord aside? Had he any right to advise Jesus? What did Jesus call Peter? What is the meaning of the word Satan? *Ans.* "The Adversary." What further did Jesus say? What is the meaning of "savorest?"

II. Whom did Jesus call to him? What does he mean by "taking up his cross?" What is it to deny one's self?

III. What would the world be worth to a lost soul? If a man should lose his soul could he buy it again? What should we attend to first?

IV. Ought we to be ashamed of Jesus? Will Jesus be ashamed of us if we are of Him?

CONCLUDING QUESTIONS.

Are you ashamed of Jesus? Is your soul worth more than the whole world? Is your soul saved through Christ?

QUESTIONS ON LESSON No. XLVII.—Nov. 24th.

THE GOOD SHEPHERD.

SCRIPTURE LESSON: *John* x: 1–11. HOME READING: *Ps.* XXIII.

GOLDEN TEXT.

I am the good Shepherd; the good Shepherd giveth his life for the sheep.—*John* x: 11.

CENTRAL THOUGHT.

The tender care of the Lord Jesus for those who follow him.

ANALYSIS.

I. *Shepherd and his flock.*—Christ in beautiful allegorical language sets forth the care of a shepherd for his sheep, and their trust in him —showing that thieves break into the fold but the sheep will not follow them. In this he sets forth all true and spiritual teachers.

II. *Jesus the door.*—The Jews did not understand this "parable" and Jesus proceeds first to show that He is the DOOR to the fold, the way by which men may be saved.

III. *Jesus the Good Shepherd.*—Our Lord then proceeds to show that he is the good shepherd, that all others who have pretended to be Messiahs, have been thieves and robbers. He then points out the difference between the shepherd who owns the sheep and gives his life for them, and the hireling who flees at the approach of danger. He also tells of his "other sheep," the Gentiles that should be brought into the fold.

ANALYTICAL QUESTIONS.

I. How does the thief enter? How does the shepherd come in? Who opens to the shepherd? Why do the sheep follow him? Why do they not follow a stranger?

II. Who is the door? What does Christ call himself in *John* XIV: 6. What is said of those who enter in by this door? What shall they find?

III. What does a thief come for? What did Jesus come for? Who is the good shepherd? What does the good Shepherd give for his sheep? What is a hireling? What does a hireling do when he sees the wolf? Who are meant by the "other sheep."

CONCLUDING QUESTIONS.

Did the Good Shepherd lay down his life for you? Have you entered the fold by Christ who is the Door? Are you saved? Do you follow Jesus? Does Jesus know you are one of his flock? If you are not in the fold will you enter by this DOOR now?

INFANT CLASS OUTLINES.

LESSON XLIV.

Ask the question, what do you think with? With your hand? (holding up your hand.) Describe briefly the uses of the hand, bring out the conclusion that we do not think with our hands. Take the same course with the eye, the ear, &c., finally coming to the soul that never dies. Will a bullet hurt the soul? &c. After an interval of singing, show some copper coins, and explain that a farthing is the smallest coin If you have a live bird in a cage or a picture of a bird, it will be a great starting point from which to speak of sparrows. Show the Lord's care for sparrows and for us. Then call up a child and ask the children to guess how many hairs there are in his head, developing the fact that the hairs are counted by God. After singing, show a picture of a cross or a small cross made of wood or cut out of paper, and explain the death of Jesus for us and the duty of bearing our crosses. Explain then what our crosses are.

This was written before seeing the excellent Lesson of Miss Hall on this subject in the present number.

LESSON XLV.

An object lesson on a piece of bread, bringing out its uses—

1. It sustains our life.
2. It gives us strength.

Then by analogy show that Christ—

1. Sustains our life.
2. Gives us strength.

If you have a blackboard, write the words *Bread, Life, Strength*, on it. Then make your application. Will you have this Bread? Then comes the explanation. How can we eat this bread? Believe on Christ—Trust in Christ.

LESSON XLVI.

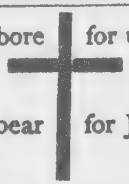
Tell the story of Peter's rebuke of Jesus, and of Jesus' rebuke of Peter, and of Christ's injunction that we shall take up our crosses and follow him. Develop as under lesson XLIV, the existence of the soul. Then speak of its eternal existence and value. How much is heaven worth? Is it worth all the world? Worth laying down our life for? Provide yourself with some anecdotes of martyrs, and others who have laid down their lives for Jesus. The story of Stephen is a good illustration.

LESSON XLVII.

A little piece of woolen goods for an object. Trace it back to the sheep. Then describe a fold and a shepherd, &c., carrying out the analogy in all its points. Bring out the analogies in the 2d and 4th pictures in our Notes. Make the three applications given there.

BLACKBOARD OUTLINES.

LESSON XLIV.



Jesus bore for us.

We must bear for Jesus.

OUR CROSSES.

Speak for
Work for
Suffer for
Live for
Die for
} JESUS.

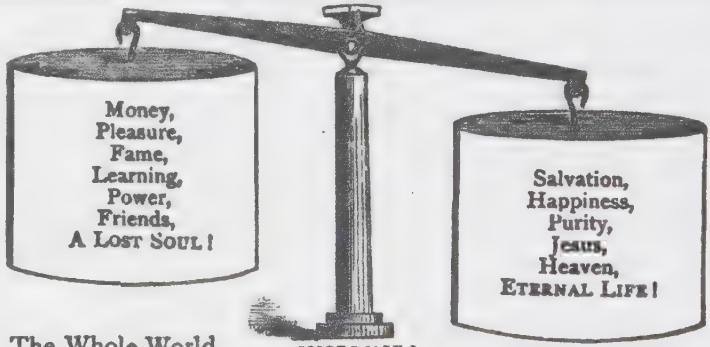
LESSON XLV.

BREAD OF LIFE.

BREAD.	JESUS.
Strength, Health, Life } of the Body.	Strength, Health, Life } of the Soul.
EAT AND LIVE!	BELIEVE AND LIVE FOREVER!

Come Hungry Soul!

LESSON XLVI.



The Whole World. WHICH? The Soul.

LESSON XLVII.

JESUS THE GOOD SHEPHERD.

OUTSIDE.	INSIDE.
Wilderness, Wolf, Weariness, Way of Destruction.	Holiness, Happiness Here, Happiness Hereafter, Heaven.
Jesus the DOOR, Will you Enter?	The Shepherd { Knows his Sheep, Calls them by name.
Jesus the SHEPHERD, Will you Follow?	The Sheep { Know his Voice, Follow Him.

EDITOR'S TABLE.

THE NEXT YEAR.—We are making every endeavor to have the SUNDAY SCHOOL TEACHER for 1868, excel all preceding volumes. We cannot yet announce plans in detail, but we may mention several new features. The Lesson Papers will be greatly improved—the matter will be put in better form; *the scripture lesson will be printed on the papers, &c.* Our course of Lessons will be called "A YEAR WITH THE APOSTLES," and will comprise lessons upon the *subjects* best adapted to such a purpose, in the book of *Acts*, with occasional lessons from the epistles. Our old contributors will continue with us, and we intend to fill a considerable portion of the magazine with brief and pointed articles from earnest Sunday School workers in different parts of the country. For this purpose, we ask short articles from all successful workers. Fact is better than theory. Tell us *how you do it*, in a half-page or page of the TEACHER. Tell us *how* and tell us the result. If you have a good thing communicate it. There is no such teacher as Experience.

On the other hand our publishers intend to make the Teacher much more attractive in its general appearance.

We draw towards the close of the year greatly encouraged. The circulation of the magazine has doubled in the past year. Our Lessons are used by more than fifty thousand children, East and West. And from all sides, the warmest words of encouragement come pouring in upon us.

SUNDAY SCHOOL BOOKS.—We have had occasion to say a good deal about Sunday School literature in one way or another of late, and we may as well say some other things that are on our mind and which we suppose will be neither pleasant nor agreeable to some of those interested in the Sunday School book trade. We do not know of any branch of the Sunday School work that has been conducted with such eminent stupidity as that of publishing and purchasing Sunday School books. For years we were treated to the heavy style of books, which were no more fit for children than Rollin's Ancient History. Then we had the tragic school of writers, who picked up some harrowing fact, as the wreck of a steamboat or the drowning of three young men who were Sabbath-breaking, or agonizing cries of some one who had put off repentance too long. These facts were worked up for infant scholars! No parent should have tolerated them in his house. And then we had the precocious, unhealthy developed children, who were early ripe because the worm of consumption was gnawing at the core. When the good sense of people sickened with this, they were plunged into that worst of all quagmires, the blood and thunder writers of Sunday School fiction. Here we flounder. Because Oliver Optic's heroes, who are always doing the most wonderful things in the most unexpected ways, who are the most "stunning fellows" in the world, sell by the hundred thousand, therefore our young folks are doomed to read the pernicious trash. Because children admire a ragged newsboy who can melt the heart of a policeman or a lamp-post by his eloquence, we are therefore doomed to read Ned Nevins and the rest.

What is the remedy? Let our Sunday School people *buy* nothing but the best literature for their children. Better buy books that are not religious, such as Jacob Abbott's works and give your pupils a taste for pure reading, than to buy these trashy things that have a weak infusion of piety to sell a wishy washy string of improbable incidents and startling denouements.

Let our Sunday School publishing societies and the conscientious publishers,

pay first class juvenile writers to write for them. Why can we not have Sunday School books from the pen of Mrs Stowe, Mrs. Emily Huntington Miller, Thomas K. Beecher, and other first class writers for the young. If "Our Young Folks" and "The Little Corporal" can afford to employ these writers year after year, surely our Sunday School Unions and Publication Societies might wake up sufficiently to publish one or two first class books in a decade.

WE MUST DO MORE.—Since the publication of our editorial entitled "Something More," we have heard much said in favor of the propositions we laid down, and nothing against them. There is a growing conviction that the Sunday School does not interest itself sufficiently in the week-day affairs of the pupils. One of the most active and most successful Mission Sunday School Superintendents in this city has urged us to present a feasible plan for the carrying out of the scheme. That is a difficult thing for us to do. We indicated some general lines of work in this respect, and beyond some more general remarks we cannot hope to do much towards solving the difficulties of the case. Details can only be developed by those who have the opportunity to "cut and try." Our Mission School people and those in large city church schools, that are virtually mission in their operations, are the only ones that can test plans when proposed.

Let us suggest:

1. *That teachers should take a greater interest in the every day welfare of their pupils.*—Permanent teachers, devoted teachers, visiting teachers, loving, zealous teachers, is the crying want of all our schools. Pray the Lord that he would send out more laborers and better ones into the harvest; that He would baptize with the Holy Ghost those already in the harvest. Let us make it one great object of labor, an object worth a life's work, to stir up Sunday School teachers to a faithful interest in all that concerns their pupils. To this purpose is our Magazine consecrated, and never did we feel the character and importance of our work as to-day.

2. *We cannot depend upon teachers.*—Among so many it is exceedingly improbable that all will be faithful. A large portion of our teachers are ladies, many of them so sadly overtasked with household duties that the grasshopper has become a burden. They cannot be expected to visit as thoroughly as is necessary the classes under their care. We must have missionaries—*lady missionaries are the best*—to look after absentees. and visit the sick, &c. Would it not be well even for smaller schools to employ, at regular seasons, some zealous Christian lady to visit the entire school, enquiring into their temporal and spiritual welfare, and especially to seek out absentees. Each of our larger schools should have one employed constantly.

3. The Sewing Meeting for girls is an excellent institution. By its means the school gives instruction to girls in that which may serve them as a means of gaining a livelihood.

4. But this should be carried farther. Ask of your larger boys and girls: What are you going to do for a living? Announce that advice will be given to all those who want to select an employment. Announce that the school will assist its members to get places to learn permanent occupations. Teach them that the demand of the world is for skilled labor. Show them the superiority of a productive trade, in most cases, to a clerkship. Have a committee to receive applications of which the superintendent should usually be chairman.

5. Have addresses delivered, now and then, on the selection of a trade. Mr. Moody recently talked to an audience of young men on "Something to do and how

to do it." In a word, show that your school has an interest in all that pertains to the welfare of your pupils.

Let us not forget the fact that suggested our first article. Sunday School scholars are becoming drunkards, gamblers, and thieves. Sunday School scholars are in our reform schools and prisons. Sunday School scholars are in brothels. Have we done all that we could? A short time ago a young man was arrested in this city and taken to another State to be tried for murder. We had known him as a Sunday School scholar. Had all been done that could be, for him?

THE CONVENTION of Young Men's Christian Associations, held in this city during the first week of October, brought together many of our leading Sunday School men, as well as others. It was a very profitable gathering.

THE EDITOR of this Magazine cannot accept any more invitations to attend conventions, until after his return from the Maryland and District of Columbia Convention, which is held December 3d and 4th. He will, however, be open to applications for Institutes during the winter months in the larger towns and cities.

CHRISTIAN CONVENTIONS. The following Christian Conventions have been called by the American Christian Commission: At Indianapolis, Ind., Oct. 14, 15, and 16; at Faribault, Minn., Oct. 22, 23, and 24; at Peoria, Ill., Oct. 29 and 30; at Lawrence, Kansas, Nov. 6 and 7. Let all those interested in the great work of HOME EVANGELIZATION who can possibly be present, attend these Conventions.

OUR BOOK TABLE.

BIBLE LANDS; WITH GLIMPSES OF EUROPE AND EGYPT: BY S. DRYDEN PHELPS, D. D. CHICAGO, CLARKE & CO.—This is a 12 mo. book of 448 pages, and is most assuredly one of the most condensed books we have ever seen. The author says what he has to say in as few words as possible, remembering all the time that he writes for a people who are impatient of a long story. He does not stop to relate his difficulties, but gives graphically and enthusiastically his impression of sacred scenes and their bearing on Scripture illustration. The book cannot but be valuable to Sunday School teachers.

THE SONG QUEEN.—A collection of music for singing classes, choirs, conventions, &c. Published by H. R. Palmer, 38 Crosby's Opera House, Chicago, 1867. Price $5.00 per doz.

This neat and attractive music book, prepared especially for singing classes, choirs, and conventions, by Professor Palmer, comes out in season for all who desire a cheap new music book to use during the coming winter. We unhesitatingly reccommend it to all schools and teachers, who desire to obtain in a compact form, not only rudimental studies, but a brief and valuable treatise on vocal culture, accompanied by exercises for the voice equally adapted to class practice or private instruction. In addition to new choir tunes, and new songs and glees appropriate to all social entertainments, and public occasions, the Cantata of "The Months and Seasons" is well calculated to interest the musicians of every choir, because it affords an opportunity to exhibit their attainments and progress in a most agreeable and entertaining concert.

Bring them to Jesus.

E. G. Taylor.

1. Bring them to Je-sus He is the way; Sin-ners are per - ish-ing ev' - ry day;
2. Some one who hears from your lips the call, May be a her - ald on Zi - on's wall,
3. Go to the high-way, in-to the street, Bring in the lost whom-ev- er you meet;
4. Is your crown starless, no one brought in By you, oh friend, from dark paths of sin?

Bring them to Je-sus broth-er oh haste! Time that's so pre - cious, how can you waste.
Preach-ing to oth-ers when you are dead. Lead-ing to Je - sus as he was led.

Say not "I'm wea-ry" talk not of rest, La - bor for Je - sus, bless and be blessed.
Wake! oh ye sleep-er work while ye may, Bring them to Je - sus, bring them to-day.

Refrain.

Bring them to Jesus, He is the way. Bring them to Je - sus bring them to - day.

Bring them to Je-sus He is the way, Bring them to Je-sus bring them to - day.

THE

SUNDAY SCHOOL TEACHER.

A MONTHLY MAGAZINE,

Devoted to the Interests of Sunday Schools.

VOL. II.—DECEMBER, 1867.—NO. XII.

MANAGEMENT OF A SUNDAY SCHOOL CLASS.

I AM asked to supplement my article on "The Government of the Sunday School," with another on the Management of a Sunday School Class. Pondering this request, there rises before me a vision of the great variety of scenes I have witnessed in the classes of various Sunday Schools. There was Deacon Russell's class, composed of some of the roughest vagabonds in the village of H—. The good deacon had somehow persuaded them to come to Sunday School, and we all wondered at the earnest respectful attention they gave to his words, as he stood, in his simple unaffected dignity, before them, and talked to them about Christ and the gospel, as though he were talking to gentlemen who were his equals in everything but age. It was a rare power the good deacon had to make those rough youths forget all their roughness and become as gentle as himself for the time. There was another deacon, devout and grave, who had a class of boys from Christian families, but his solemn manners and orthodox views failed to win any attention, and the boys only came to the dreaded exercise because parental authority compelled them.

Then there was the quiet and ladylike Miss B. who had a class of coarse, ignorant girls from a great factory. It did not seem at all wonderful that so much goodness and intelligence and dignity combined should inspire the respectful attention of these girls, and lead them to listen with deep interest to the beautiful lessons so beautifully and affectionately taught them.

But quite different was the appearance of the class of Miss F. whose whole manner betrayed the struggle in her mind between the desire to maintain a dignified distance above her pupils, and a conscientious wish to do them good. A similar struggle was evident among her pupils, who, partly won by her earnestness, partly chilled by her pride, now listened with a momentary interest and then fell to criticising her dress and bonnet.

But there was the class of little Mary G. who sat cuddled down without any dignity at all, in the midst of the group of sweet girls

Entered according to Act of Congress, in the year 1867, by ADAMS, BLACKMER, & LYON, in the Clerk's Office of the District Court for the Northern District of Illinois.

whom she alternately taught and plead with, till, melting them with her own warm zeal, she led them all, one after another, to Christ.

Not much like her seemed flighty, fidgety Miss Jones, who thought it her Christian duty to teach in the Sunday School, and did her best to instruct her class, but though she alternately coaxed and reproved, told stories and asked questions, never could get the attention of more than half of the pert little misses around her, at one time.

All these, and many more sought to be true teachers, though with such different results. I do not care to recall or describe here the great number who enter the Sunday School merely because they are asked, or take a class merely because it looks respectable, but with no thought or expectation of doing anything more than to hear the pupils read or recite a few verses. This article is not written for such. They will never read it, nor heed its lessons if they read them. It is written for the number, now happily increasing, who are ready to ask, "Is there any secret of success in Sunday School teaching? Is there any art of managing a class which may be learned, and which if learned will insure success to all who faithfully practice it? Is it possible for one not naturally gifted with the teacher's tact, to acquire it, and use it so as to win the love and good will of classes, and to lead and mould our pupils as we wish?"

Let us reflect first that results are not produced by chance, but by causes adequate to produce them. If one teacher succeeds, he succeeds because he uses means which have in themselves power to produce success; and any one else who can command and use exactly similar means, can attain a similar success. These truths are too obvious to need proof.

It is admitted that some teachers fall upon the use of these means without study, by some happy accident of nature or disposition; while others must acquire them, if at all, by study and effort.

It is admitted also that some natures are so infirm and weak in those qualities which go to make the teacher, that they cannot, without great difficulty, even if ever, acquire them; but observation shows that these cases are much fewer than might be supposed.

We answer yes, then; there is an art in teaching which the earnest teacher can learn, and which being learned and properly practiced, will bring the noble and rich rewards that follow the true teacher's work.

The conditions precedent to true teaching on the part of the teacher are mainly these two:

1st. An earnest desire, and even determination to teach—to make the pupils know the truth;—a desire arising out of a hearty love of the truth, and an honest wish to benefit the pupils.

2d. A thorough understanding of the knowledge to be communicated, and, we may add, of the wants, abilities, and dispositions of the pupils.

These, with the knowledge of his art, and the power of a patient and persistent self-control, constitute the essential qualifications of a true teacher. With the first in full exercise the others will easily follow. The earnest will invents a way when it cannot find one already made for it.

Passing now to the class bench, let us notice the *conditions attendant* on successful management. Let us suppose the class composed of children of nearly the same ages and degree of attainment. Let them be comfortably seated, where without being crowded, they can easily see and hear the teacher, and be seen and heard by him. These conditions are important, and success will be difficult, though not wholly impossible, when these conditions cannot be perfectly secured. No teacher who covets the highest success will be inattentive to the comfortable and convenient seating of his class.

The most important element in good teaching is wise and efficient government. We include in the notion of government not only the restraining power which holds the class in quiet, but the guiding influence which arouses and directs all the activities of the pupils to chosen ends. Governing, in the class, as in the entire school, comprises these two parts: *1st, putting in order, and, 2nd, keeping in order*; the *order* being designed and adapted to certain practical results.

The government of a class need not be as formal as that of a large school. It may safely rely on the personal forces of the teacher, and dispense almost wholly with the machine forces of system and arrangment. It will vary with the different characters and aims of instructors, and with the varying ages and dispositions of the pupils. Some will govern by the power of a silent influence, inspiring a love and respect which will keep their classes attentive and respectful; others, by the firm hand of manifest authority. In some classes the order will be that of quiet attention; in others it will be that of busy, though not confused, activity. In one, the streams of childish energy are kept within bounds by the gentle pressure of the banks; in the other, they are attracted into a common current by the influence of a common interest and aim.

But whatever the method, no teacher can succeed without governing his class, and usually the more quiet the order, the higher will be the success.

The time given to the class exercises varies, in different schools, from fifteen minutes in some, to forty minutes in others. The latter term is none too long when a good teacher is in charge. To accomplish anything valuable in this time, the attention must be gained at the outset, and it must be held active and interested to the end. Teacher and pupils should be so absorbed in the work as to be forgetful of all around them, save to avoid disturbing others.

Let us attempt to describe the progress of a good class exercise. We will suppose the teacher has pleasantly greeted each of his pupils as they came in at the opening of the school, and made such inquiries concerning their health and affairs as the time permitted, to evince his interest in them. We will suppose also that he has seen that each is seated in his accustomed place, and has preserved good order and attention among them during the opening exercises of the school. The signal being given for the class work to begin, the teacher pauses a moment to see that each pupil assumes an attitude of quiet attention. No wise teacher will begin while any disorder or inattention remains. Teacher and pupils then bend their heads reverently a minute in si-

lent prayer for God's blessing on the lesson, and the recitation begins. First, the memorized verses of the lesson are recited, the watchful teacher calling upon this pupil or that to recite a verse, as he sees any indication that the pupil called upon wavers in attention. One pupil is never permitted to recite droningly a long list of verses while the others sit in irksome silence, or take to some quiet amusement. No one knows who may be called upon to recite next, and so all are kept attentive, while the quick change from one pupil to another calls each into frequent action, and keeps all aroused and interested. If the *golden text*, as given in the scheme of lessons in the Teacher, is used, it will be also recited by the class, and the *central thought* of the lesson be brought out clear before the minds of the pupils.

The verses being recited the questioning on the meaning of the lesson begins. And here the skill of the true teacher shows itself, the most skillful questioner being the best teacher. The questions in the Question Papers accompanying this periodical may well be taken as models by inexperienced teachers. The aim of the questions should be to draw out the knowledge of the pupils, both of the general purpose, meaning, and history of the passage studied, and of the meaning of each word, phrase, and verse. The exact scope of the facts, doctrines, and precepts of each passage should be carefully canvassed, and a clear and distinct conception raised in the pupil's mind of every truth involved.

A review of the lesson of the preceding Sabbath will always constitute a part of the class lesson. Not to review is to lose the greater part of our work. Reviews should frequently extend back over the lessons of preceding months, and an effort be made to connect the pupil's knowledge of the Bible into large and systematic views of scripture doctrines, history, and precepts. Not at any set times, nor in any set way, but here and there, whenever his spirit moves him, and the time seems propitious; the wise and watchful teacher will skillfully bring the truth he is teaching home to the hearts and consciences, and will tenderly entreat them to seek a personal interest in the great religion they are studying.

If in the progress of the exercise any disturbance arises, or any pupil becomes restless or inattentive, the teacher pauses till all is still again, and attention is restored. A strict and patient adherence to this rule will enable every teacher to maintain good order and secure a regular attention.

Our model teacher takes constant care to keep every mind in his class fully employed. His questions pass rapidly from one to another, and each pupil is called to respond in quick but not regular succession. The dull are not neglected for the sake of the bright, and the quick are not robbed by a too tedious attempt to explain the lesson to the stupid. All are roused, active, earnest, and serious; and yet all are orderly, quiet, and obedient. Who can calculate the good done in a class thus governed and thus instructed?

J. M. Gregory.

SABBATH SCHOOL STATISTICS.

VITAL IMPORTANCE OF THEIR CORRECTNESS AND FULLNESS.

THE most difficult thing to accomplish, next to that of persuading men to stop sinning, is to prevail on them to give full and correct voluntary statistics. This is true emphatically in Sunday School matters, as all who have made the experiment have found to their cost. To those who are not in a position to be perplexed, it is amusing to hear the multitude of excuses that come in lieu of proper statistics, even in the small circle of a county or district convention. While the officers of most State associations can sympathize with the language of a late circular, issued by the Sunday School Executive Committee of a neighboring State: "If there were no more Sabbath Schools in —— than were reported at the late State Convention, it would be a shame and a disgrace to our commonwealth."

Here undoubtedly is a great evil; a grave sin of omission, indulged in by many good men. The source of it is threefold: People have not cultivated the habit of correctness and minuteness of detail; they do not realize the great importance of these in Sunday School matters, and hence do not take the pains to keep or procure the needful statistics, and collect and forward them at the right time, to the proper authorities. The remedy is to *appeal to the consciences* of the good people who are derilect in this matter, and prove to them the importance and greatness of this duty, so often and strongly, that their consciences, not only, but their hearts, will compel them to form new habits, and take pains to do everything at the proper time. Every Sabbath School preacher, and talker, and writer, will need to practice the Bible rule, "Precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," before this reformation becomes general and complete. But the blessed result of universal correctness and fulness of Sunday School statistics, will abundantly repay all the energy and perseverance that may be needed to secure it.

And there is abundant foundation and reason, in common sense and in the common experiences of men, for these appeals and exhortations. Suppose a Government without correct census-takers and assessors, to give the numbers of its people and the extent and value of their property. How could it know its own resources, or calculate its power in war, or measure its ability for works of improvement, or learn the extent of its unsettled domain? Suppose a general without a knowledge of the number of his men, and their accoutrements, or the force and power of his enemy. How efficiently could he plan or carry on his campaigns? Suppose a merchant without an acquaintance with the extent of his own capital, or of the supply or demand of the articles in which he deals. How long or how profitably could he engage in his business?

What faithful assessors and census-takers are to a government; what competent adjutants, and secretaries, and scouts are to a general; what honest book-keepers, and bankers, and commercial statisticians are to a merchant; all these and more to the great Sabbath

School cause, ought to be those whose duty it is to prepare and forward, at the proper time, school, district, township, county, and State Sunday School statistics. And just such confusion and weakness as the lack or negligence of those officers would introduce into States and armies, and commerce, do the lack and negligence of Sunday School officers introduce and perpetuate in our grand Sunday School work.

What a weakness it would be in a ruler, or general, or merchant, to be compelled to *guess* at his numbers and forces and resources! And yet just this weakness has afflicted the great Sunday School enterprise hitherto, and will continue to afflict it most seriously until men can overcome the very grave and injurious negligence in which so many of them have hitherto indulged. Then let every Sabbath School secretary and superintendent, every township vice president and secretary, and every one else who has anything to do with its statistics, *feel that he accepts a vitally important post in the Sunday School work*, and that the consciencious performance of his duty will do much to secure the speedy triumphs of the great cause he loves.

N. D. WILLIAMSON.

DIFFICULTIES IN ADULT TEACHING.

BY ROBERT SPENCE WATSON, NEWCASTLE-ON-TYNE, ENGLAND.

I HAVE frequently met, in teaching a class of adults, with the difficulties to which Joseph Storrs Fry briefly alluded in a paper read at the last general Conference, and entitled "The Teacher and his Difficulties." I have reason to believe that I have not been alone in this, but that all teachers of adults must meet with some difficulties of the like kind, and, after much hesitation, I have thought it right briefly to bring the subject before the notice of this Conference, in order that we may ascertain to what extent such difficulties have been experienced, and how they have been dealt with.

We live in an age of much speculation, of wide inquiry, and deep research. The most minute forms of God's workmanship, the highest problems of the body or the soul, are alike the subjects of philosophical investigation, and the seekers are not merely carried away by a rash spirit of innovation; they are earnest, and, in all the best instances, reverent men; men careless of personal advantage, patient, determined, lavish of sweat, of brain and hand, and their watchword, "Truth, wherever it may lead." And although we may doubt whether their zeal does not sometimes outstrip their discretion, although with something of a pang we find one cherished belief after another toppled down headlong, and although a feeling akin to anger is aroused by the irreverence of some who make believe to follow in the same path, yet we cannot withhold from the true searcher our meed of gratitude and admiration, knowing that there are no two kinds of truth, but that the differences are in our stand-points; that all wider knowledge must tend to make all men nobler and happier; and certain that

all honest investigation ending in true discovery must but lead us nearer to Him in whom all truth centres.

But ours is not only a speculative or an inquiring age, it is an age of transition, of much up-rooting and over-turning, the results of free inquiry and speculation; and, conjointly with the questions which have engaged the minds of all earnest thinkers in all times, other questions of a similar kind are awakened on every hand—questions in all instances difficult, in some incapable of solution. Such questions are not now the exclusive property of the intellectual classes: they are, in our cheap press, carried through the length and breadth of the land. It is not now, that in the solitudes of the chamber, difficulties suggest themselves to us, that doubtful points may arise in whatever part of the Bible our weekly lesson is selected, but questions are brought to us from time to time by class-members, and answers are looked for at our hands, questions of the utmost importance, wide in their bearings, and fraught with all good or evil according to the manner in which they are dealt with—for who can tell what issues may, in God's providence, hang upon our reply?—discussed hotly and angrily in the workshop, pondered over with pain and difficulty by the anxious, undisciplined mind, and at last brought to us with confidence that we shall elucidate them. And we cannot cast them aside, although I for one have often longed to do so; and we cannot satisfy the weary perturbed spirit with a general declaration that such things are too high for us and are better not thought about. Every means should be tried before any negative course is taken: every possible aspect of the question should be carefully and prayerfully considered. However high it seem, who can tell what God may will to have known? When so much that was dark and doubtful to the wisest sage of olden time is clear and simple to the children in our schools, who can tell what may next reward the honest and patient seeker after Truth? Yet, when all means have been tried, and unsuccessfully, an honest confession of ignorance alone remains, an explanation which does not reprove or check, but rather soothes and encourages; and at times I have found that the mere knowledge of the fact that the burden which a scholar bears is not his alone, but that it has been borne by all thoughtful men, and has been found by all too great for them, bring comfort and relief.

And the teacher who is willing and anxious to help the troubled and perplexed ones under his care, who earnestly and faithfully endeavors, seeking strength and wisdom from above, to solve the difficulties which so frequently surround and beset him and his hearers, will assuredly when the things are too high for him, when the mysteries are yet hidden, find far more ready and hearty acceptance of the truth that God does at times and in certain matters hide Himself, that there are things known to Him and to none other, and that the best and wisest of men may take to themselves the simile—

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry—"

night which shall end; light which shall one day come; it may be here on earth when the patient and reverent seeker, "groping blindly in the darkness," shall "touch God's right hand in that darkness, and be lifted up and strengthened;" it may not be until, clothed with immortality, we see "face to face."

I do not need to enumerate the difficulties which I have met with, nor to mention doubts which I have known to exist; all who hear me and who have taught adults do, I believe, well understand their nature; but I should like to mention that, for one great class of difficulties, the seeming anomalies in the working of God's laws, and the injustice so easily to be remedied by the Almighty One, were the will as present as the power, I have found the arguments supplied by a careful study of "Butler's Analogy of religion," (a work, with all its manifest faults, well worthy of a more frequent and careful attention than it receives), very valuable. I should like also to mention the great assistance, in answering the difficult arguments of Professor Tyndall and others against the efficacy of special prayer, which I have derived from a letter by Edward Fry, in the "Spectator" of the 22nd of last month, which, in a simple and concise manner, fully and completely demolishes those arguments, and points out the reasonableness of the practice. I mention these simply because, as I have found them of value, I suppose others may do so likewise.

Perhaps I have now said sufficient upon this subject. I know that it is a difficult one to approach, but I believe that it is forced upon us, and that we had better look it fairly in the face. Some doubts may be devil-born, but doubt and true belief are only enemies to one another when forced into antagonism by injudicious handling. The adult teacher may well feel the responsibility of these things; he is no longer, as when he taught children, a dictator; his teachings must be addressed to the reason rather than to the feelings, and he must be prepared to account for the faith that is in him. But would the responsibility be less, if we refused to grapple with the questions thus brought before us? Remember that if *we* do not keep the attenders of our classes there are plenty who will take them—secularist societies—*un*faithful gatherings of men, who might have been sober-minded Christians if, when wandering upon the dark mountains of doubt, those who had themselves in time past stumbled sorely upon them, had faithfully and honestly endeavored to solve their difficulties, or, if that might not be, had explained to them why it might not, and had assisted them to bear them.

For does not the Master, by His chosen Apostle, tell us that we are to bear one another's burdens? and what burdens are more grevious to be borne than these loads of perplexity and doubt? *We* may have preferred to bear ours alone, looking for help and direction to Him only who has promised rest to the heavy-laden. But we have had Christian homes, guarded and skillful educations; we are or ought to be trained and disciplined soldiers, and ready to lend a helping hand to those who bear in other ways the heat and burden of the day for us.

GIVE US DEFINITE PRACTICAL INFORMATION.

I AM a Sunday School Superintendent. I have taken the "TEACHER" from the commencement of its publication. Upon opening a fresh number, the first thing I look for is something to aid me in my labors in the school; some suggestion, or some information that will enable me to add to the interest and profit of the exercises. Some schools are marked for their success in one direction, others for success in other directions. One school is celebrated for its perfect order; another for the prompt attendance of teachers and scholars; another for the strong love felt towards it by all connected with it; another from the fact that it retains the older scholars, and just at the age when boys and girls are leaving most schools, their attachment to this one seems strongest; another for its interesting monthly concerts, and still another from its great succes in winning souls to Christ. What we want, is to know exactly how things are done in these several schools. Brother Superintendent, *how* do you secure such perfect order in your school? How do *you* manage to have your teachers and scholars so prompt and regular in their attendance? By what strange influence have *you* so filled the hearts of all with love to each other and the school? What influence have *you* thrown around your older scholars, that so binds them to the school just at the age when they are usually withdrawing? How do *you* make your monthly concerts so interesting and profitable? And how do *you* succeed in drawing into the fold of Christ so many of the lambs of the flock?

Do you have regular teachers' meetings. At what time? And how do you conduct them? I do not think a page or two of the "TEACHER" each month, can be more profitably occupied than in giving information on the topics suggested. Will not superintendents and teachers respond?

S. D. H.

SCHOOLS IN CHINA.

DEAR Sabbath School friends, let me tell you something about Mr. Gulick's school here. I have had glimpses of a number of schools in China—not only those under the care of missionaries of the American Board, but also of some in charge of missionaries belonging to other societies, and have been interested in all. Mrs. Bridgman's school of girls at Peking, I was especially pleased with, and there are others carried on with equal judgment and success.

Mr and Mrs. Gulick's school at Kalgan is conducted in many respects on admirable methods, and I feel sure you will be glad to have some account of it.

There are at present fifteen pupils, three of whom live with Mr. Gulick. Day scholars furnish their desks, books, pens, paper, and ink. They all sit on a brick platform about two or three feet higher than the floor, and their desks are little stools or tables about a foot high. You would laugh to see them squatted about over the khang by their little tables, it looks so different from a school room at home.

The teacher is not a Christian. Very few such are yet to be had.

The three boys who live here, have been given unreservedly to Mr. Gulick. These study the gospels, while the other boys use their own school books. This is not specially to be regretted at present, for during the first years of school life, books are studied only for the purpose of learning the Chinese characters, and no attempt is made to understand anything.

By letting them use their own books, they attend school, when they would not otherwise, and thus they are brought within range of our influence. Beside their books, they study the characters found in the gospel of John. These are written on cards. So when they come to the weekly lesson in John, they say "How easy! why we can read all this!" and when Mrs. Gulick explains the meaning, they are pleased to find they understand it too.

They also learn hymns which Mrs. Gulick or Mr. Williams sings with them at the close of school every afternoon.

On Sabbaths they have school as usual, but study the Bible and hymns only. The Sunday attendance was not quite as good as at other times, till Mrs. Gulick began to give a trifling reward for a good recitation of the lessons for that day. You should see how regularly they come now!

Two of Mr. Gulick's boys he has had for some time. Lately another has been given him. A man became so poor that he thought he couldn't keep his family any longer. So he sold his wife, and gave their little boy away! "How could he do it," you all say.

The three boys make all their clothes excepting shoes and stockings. When they are older, they can make their stockings easily. Mrs. Gulick cuts their clothes out, and teaches them how to make them.

About half past six in the morning the boys begin to shout their lessons. The one who yells loudest is the best fellow. We ean always tell when one has been scolded or punished, the rest shout so much louder than usual, for fear their turn will come next. You could hear them for a quarter of a mile easily, and as our rooms are but a few steps from theirs, we hear them very well indeed! When a boy is called up to recite, he walks gravely up to the teacher, gives his book, whirls around so that his back is to the teacher, and jabbers off his lesson as fast as possible. I could hardly keep countenance when I first saw children reciting in this way.

When the boys recite to Mr. and Mrs. Gulick they are required to face them during recitation. A Chinese teacher would not allow it.

At nine o'clock there is a recess. All go home for breakfast. Wang Ur, Chung Ur, and To Shiu each have their work, taking turns in cooking their food, washing their dishes, blacking shoes, sweeping the yards, feeding the horse, and setting our table for meals. School begins again at half-past ten, and is kept till four, with a short recess for lunch, generally.

After that we see our boys sitting around the yard, sewing away very determinedly on jackets and trowsers of blue cotton cloth. Sometimes, however, we go for a walk among the hills, and take them with

us, or they have to wash their clothes, or the servant needs their help. You will hardly find three busier boys in America. They seem quite happy too.

It will be a great thing if some of these boys can be trained up to love Jesus, and to be useful, honest men. But think how few can be trained by the missionaries now in China. Some of you must prepare yourselves to come and help in this work. Many of you might come. How many there are here to be led to Jesus, and what a privilege to teach them of him!

Yours very truly, ISABELLA R. WILLIAMS.

KALGAN, June 17, 1867.

"MY CLASS FOR JESUS."

AIR.—The Morning Light is Breaking.

MY precious class for Jesus,
Who did so much for me—
Who paid the price which justice claimed,
In hours of agony.
'Tis little, O, my Saviour,
That my weak hand can give;
O, let me win these thoughtless ones
To look to Thee and live.

My whole dear class for Jesus!
Now in their youthful bloom,
Ere shadows lie across the path—
Dull sickness and the tomb:
While life is in its morning,
And bright things cluster nigh,
May these immortal souls lay up
Their treasures in the sky.

My whole dear class for Jesus!
O, let not one be lost,
When Calvary was the fearful sum
Their wonderous ransom cost.
One little step may sever
The parting veil away,
And forms that now are glad and fair,
To-morrow may be clay.

For Jesus! O, for Jesus!
The time is fleeting fast.
The holy Sabbaths hasten by—
Soon, soon will come the last.
O, teachers, toil for Jesus
As ne'er ye toiled before,
That each may bear a precious sheaf
To yonder shining shore.

A CHRISTMAS IDYL.

FIRST VOICE:

OH, the holy, happy Christmas!
For the glory of its coming
All the world seems robed in white,
Winds are hushed to softest silence,
Stiller seems the star's sweet light—
Do they know, those far-off planets,
That the Christ-child came to-night?

SECOND VOICE:

On this eve when angel voices
Hailed with joy Messiah's birth,
While that holy memory hushes
All the songs of worldly mirth,
Sister, tell again the story
How for us the Lord of glory
Came a little child to earth.

THIRD VOICE:

Once while on Judean wolds
Shepherds watched their sleeping folds
Suddenly across the night
Fell a flood of silver light
To the startled men revealing
One who like an angel shone.
"Hark!" he said, "to you I bring
Tidings of a new-born king,
For to-day through human birth,
Christ, the Lord, has come to earth."
Then a cloud of beings fair
Filled with song the listening air,
Till the whole wide world seemed singing
As their voices glad went ringing,
"Peace on earth, good will to men,"
Sweeping through the spaces far
Till each silver shining star
Bending toward the happy earth
With the music of its sphere
Joined the anthem sweet and clear
Telling of Messiah's birth.
Straightway then the shepherds went
Whither by the angel sent,
And at Bethlehem they found
Him the heavenly hosts had crowned
King of kings forevermore.
Hearing of that holy name
Hither, too, the wise men came
Guided by the star that shone
O'er the stable rude and lone
Where the Christ-child made his throne,

Bringing each with loyal hand
Choicest gifts from their sunny land,
Gems and gold and spices sweet
Laying at the young babe's feet.
Long, long centuries ago
Came the holy child below;
Yet the oft-repeated story
Loses not its sacred glory.

FIRST VOICE:

Had we but lived in Bethlehem
In those glad days of old,
I would have given the Holy Babe,
Not gifts of myrrh nor gold
But a little robe of ermine soft
To shield him from the cold.

SECOND VOICE:

Were the Christ-child with us now
Neither gold, nor myrrh, nor ermine
Would I at his feet lay down,
Dewy lilies I would bring,
Meet to offer to the king
Woven in a snowy crown
For his sinless baby brow.

THIRD VOICE:

Nay, the Christ-child still is living,
Still on earth he makes his home,
Unacknowledged, poor, forsaken,
Waiting still for men to come.
We may find him if we seek him,
And our choicest treasures bring,
On this holy eve of Christmas
Crowning him our Lord and king.
There are gifts that we may offer
Costlier than jewels bright,
Sweeter than the myrrh and spices,
Fairer far than lilies white.
Loving hearts that seek to serve him,
These to him will dearer be
Than the gifts the wise men offered
When he slept on Mary's knee.

ALL:

O Thou holy Babe of Bethlehem,
Jesus, blessed Christ-child, see,
We the little children seek Thee
Offering our hearts to Thee.

Blessed Jesus, loving Jesus,
Take the gifts we bring to-night,
Seal them for thine own forever,
Count them with thy jewels bright.

Nothing else have we to offer
  On this hallowed Christmas eve,
Nothing else that Thou the Sinless
  Could from sinless ones receive.

Bless us as we bow before Thee,
  Bless us while thy praise we sing.
Holy Christ-child, reign forever,
  Crowned in earth and heaven, King!

MARY B. SLEIGHT.

INFANT CLASS LESSON.

"ONE THING NEEDFUL:" *Luke* 10: 38–42

Sing, "Climbing up Zion's Hill." Repeat the Lord's Prayer. Sing, "I think when I read that sweet story." Review the previous lesson. Sing, "Jesus loves me, this I know."

DOES Jesus love you, Willie? (Yes, ma'am,) and you, Mary? (Ans.) Does he love you, Freddie? (Ans.) Then does he love all these little boys and girls? (Ans.) And all the grown up people too? (Ans.) He loved some one very much when he was here upon the earth, who was it? (His mother.) Who else? (John, the beloved disciple.) Yes, and he had other friends that he loved very much indeed.

He loved to visit them and talk with them.

How pleasant it must have been to have Jesus come into their houses and sit down to visit with them, and eat at their tables; how pleasant to listen to his loving words! None could speak as he did, because he was the Son of God. There was one place he loved to go to often, and that was the home of Lazarus and his two sisters. Do you remember what he once did for them? (Raised Lazarus from the dead.) Yes, he did make him alive again, after he was dead and buried. What were the names of his two sisters? (Martha and Mary.) Martha was older than Mary, I think, and the housekeeper.

Do you know where they lived? Would you like to know? (Hands up.)

This square figure I have made may stand for that great city where God's Holy Temple once was. What is its name? (Jerusalem.) On the east, two miles off, is a mountain, like this picture I've made on the board, with three peaks. We have talked about it once before—the mountain where Jesus went so often to pray—the Mount of Olives. Who remembers why 'twas called the Mount of Olives? (So many olive trees grew there.)

What is the name of this mountain? (Olives.) Why was it called Mount of Olives? (Ans.) On this east side of the mountain was a village called Bethany; here is the name on the board. Spell it together. (B-e-t-h-a-n-y.) Bethany means "house of dates.' These little squares are for the village on the mountain side. What is its name? (Bethany.) What does the word mean? (House of dates.)

A great many palm trees grew there. These trees have long, wide leaves on them. I'll make a picture of one. You see it has a bunch

of large leaves right at the top of a long stem; like a crown. The fruit that grew on them was like these. (Teacher shows some dates.) They are called dates. They hang in clusters under the leaves. I'll put some bunches under the leaves of this tree on the board. So many of these dates grew in this village on the mountain side, that they called it Bethany, which means "house of dates."

Now Martha and Mary and their brother lived in Bethany. I suppose they ate some of the olives and dates too. Who was it that loved to visit them in their home? (Jesus.) Yes, he did, and I'll tell you what happened one time when he went there with some of his disciples. They were all very happy to see him—Mary sat down near him, or at his feet, to hear every word he said, while he taught her about himself, and God, and Heaven, and the way to be a true Christian. She loved very much to hear him talk.

But Martha was out doing the housework. Perhaps she was trying to get a great dinner for Jesus and his friends. She was so glad to have such a *wonderful visitor* at her home, that she wanted to wait on him to every good thing she had. She forgot all about that Jesus did not care for any of these grand and fine things but preferred some simple food like bread, fish, or dates. She grew tired with so much work. She was in great haste and did not know how to get it all done alone, so she went into the room where Jesus was sitting with Mary at his feet; perhaps she looked sober and anxious too, and she said to Jesus "Lord doest thou not care that my sister has left me to serve alone? bid her therefore that she help me." It sounds a little bit like scolding, does it not? She did not like to work on alone, and wanted Mary to help her. But listen to Jesus' answer—"Martha, Martha, thou art careful and troubled about many things." Repeat the words after me. (Repeated.) He thought she was too much troubled, and too anxious about her housework; more than was best. And then he said this too, (printed on the card,) "*But one thing is needful.*". Repeat the words. ("But one &c.")

What is that "one thing needful?" (Pause.) Shall I tell you? (Hands.) To be a Christian; to love God and learn the way to Heaven. If she had this first, all the other things she needed would be given to her.

Then he said, "Mary hath chosen that good part, which shall not be taken away from her." Repeat. (Mary &c.) Yes, Mary was sitting at Jesus' feet and learning of him, and that was better than anything else. He did not want her to neglect the work that she ought to do—anything necesssry, but he wanted her to learn to love and serve *God first and most.* Perhaps if she had not heard him then she never could have done so.

Now if you try you can learn something about Jesus every time you come here. You ought to do it—listen all the time, and not play, for perhaps by and by you cannot come to Sabbath School.

Now we'll repeat together all that Jesus said to Martha, several times, so that you will never forget them: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and

Mary hath chosen that good part which shall not be taken away from her."

Now where was Jesus when he said these words? (At Martha's house.) And where was that? (In Bethany.) Where was Bethany? (On the side of Mount Olives.) What is the meaning of Bethany? (House of dates.) Why was it called so? (Ans.) What great city was near by? (Jerusalem.) What was Martha doing? (Ans.) Where was Mary? All say, Sitting at the Saviour's feet. I'll write it on the board. Repeat. Did Jesus love these friends? (Yes, ma'am.) Had he ever done them any good? (Ans.) What? (Ans.) Then he was loving and kind. I'll write these words under the others. Read. Who was loving and kind. Was he proud? (No, ma'am) Then he was meek. We'll add this. Now repeat both lines together.

Sitting at the Saviour's feet,
Who was loving, kind and meek;

Who was it that chose the good part? (Mary.) I'll write, Mary chose that better part. Repeat. (Mary &c.) What did Jesus say it was? (pointing to the card.) ("One thing needful.") I have written it. Does any one else need this one thing? (Yes, all.) Do *you need it?* (Ans.) Then I'll add these words, To each heart, and then we can sing them to the tune "Jesus loves me."

First we'll repeat all the lines.

Sitting at the Saviour's feet,
Who was loving, kind, and meek;
Mary chose that better part,
The "one thing needful" to each heart.

CHORUS.—Yes, I need Jesus,
To wash away my sins.

All children need Jesus to wash away *their* sins. Jesus was Mary's kind Friend, and we need him for our Friend. If we ask him to be our Friend, he will not "leave us nor forsake us." He said that "*good part*" should not be taken away from Mary, neither shall it be taken away from us. Jesus was just as ready and willing to teach Martha too, and he wanted her to *come to him then* and not be so troubled about her work.

Will he teach any one now? (Ans.) Who? (Little children.) Yes, he sends his Holy Spirit down into our hearts, and if we listen to his voice whispering in our thoughts, we can know how to do right. What did he once say about little children coming to him? (All answer, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of Heaven.")

Does he say *come*, to *you now?* (Ans.) Then will you not come to him to-day? (Pause.) He will receive you *now*. He is waiting. He loves you. Will you not love him? Ask him now, with me, to wash away your sins in his precious blood shed for you upon the cross. (Prayer.)

Sing, "Come to Jesus just now."

EMMA A. HALL.

THE SECOND YEAR WITH JESUS.

SELECTIONS FROM THE PARABLES, CONVERSATIONS, AND DISCOURSES OF JESUS.

MODE OF GIVING THE LESSON.

1. Each Sunday School Teacher should study the lesson with more care than he exacts from his class.

2. As a general rule, the Notes for Teachers and the Question Papers should be used in studying the lessons, but neither should be used in teaching the class.

3. The questions on the Question Paper are intended as a guide to the pupil in studying the lesson, and as suggestions to the teacher, but it is generally better for the teacher to give himself the greatest freedom in asking such questions as are best suited to his class.

4. The text of the lesson *should be committed to memory* by the class during the week, and each scholar should understand that he or she is expected to read the passages prescribed for Home Reading, and be able to repeat perfectly the "Golden Text" for each Sabbath.

5. The Analysis of each lesson, and the "Central Thought," should be given in the scholar's own words.

6. In the case of smaller classes, or in case the lesson is longer than usual, the teacher can assign, on the previous Sabbath, a certain portion of it to be committed, the rest to be carefully studied. The Golden Text should *always* be committed by everybody in the school, from the Superintendent to the youngest child in the infant class.

LIST OF LESSONS.—FOURTH QUARTER.

SELECTIONS FROM THE DISCOURSES AND CONVERSATIONS OF OUR LORD.

Oct.	6.	*Matt.* XI : 20–30.
"	13.	*Luke* VII : 36–50.
"	20	*Matt.* XII : 33–42.
"	27.	*Mark* III : 31–35.
Nov.	3.	*Matt.* X : 28–39.
"	10.	*John* VI : 41–51.
"	17.	*Mark* VIII : 32–38
"	24.	*John* X : 1–18.
Dec.	1.	*Luke* X : 38–42.
"	8.	*Matt.* XIX : 16–22.
"	15.	*Luke* XX : 19–26.
"	22.	*Matt.* XII : 28–34.
"	29.	*John* XVI : 7–20.

LESSON XLVIII.

ONE THING NEEDFUL.

SCRIPTURE LESSON: *Luke* x: 38–42. HOME READING: *John* xi. GOLDEN TEXT: *Matt.* iv: 4.

NOTES.

A certain village.—Bethany; a village on the eastern slope of the Mount of Olives. It is at present, according to Robinson, "a poor village of some twenty families; its inhabitants, apparently, are without thought of industry. In the walls of a few of the houses are marks of antiquity; large hewn stone, some of them bevelled, but they have all obviously belonged to more ancient edifices, and been employed again and again in the construction of successive dwellings or other buildings."..... *Martha.*—In age as well as in character, she seems to have been the natural head of the family. She was energetic and over-careful. It seems strange that any one should ever have doubted that this Mary and Martha were the sisters of Lazarus. The characters are the same in each case. John says that Jesus *loved* them. ..... *Heard His words.*—Was intent on improving her opportunity of receiving instruction..... *Cumbered.*—How expressive is this of the effect of care on the mind! How does too much care prevent all development of the spiritual life! Martha's too much serving was a pompous and worldly way of showing honor to our Lord. The best way of showing love to Jesus is to hear and obey his word. An illustration of the effect of care is to be found in the thorny ground: *Luke* viii: 14. See also the injunctions of Jesus in *Matthew* vi: 25–34..... *One thing is needful.*—See the Golden Text, also *Ps.* lxxiii: 25, *Eccl.* xii: 13, and *Matt.* vi: 33. See also what Paul says of charity in 1 *Cor.* xiii: 2, 3. "The two types of character," says Alford "have ever been found in the church; both caring for Him, and for love of Him doing what they do, but the one busy and restless, anxious and stirring; the other quiet and humble, content to sit at his feet and learn. But on the other hand we must not derive any argument hence against an active Christian life of doing good; *this is*, in fact, to sit at his feet and learn,—to take his yoke on us and learn of Him. It is the bustling about the many things of which there is no need, that is blamed; not the workings out of the fruits of the spirit, which are needful, being parts themselves of the good portion."..... *Shall not be taken away.*—Neither by Martha's urgency shall she be made to give up the society of Jesus, nor shall anything ever be able to separate her from the love of Jesus. This good part is a portion that endureth forever. See 1 *Peter* i: 4, 5.

SUGGESTIONS TO TEACHERS.

Reflect whether you have yourself chosen the good part; whether you have so learned of Jesus that you are ready to teach this lesson to your pupils.

APPLICATIONS.

1. The ONE THING NEEDFUL is the grace of Christ.
2. There may be too much distraction even in serving Christ.
3. The best service of Jesus is to receive his words into our hearts.
4. The Good Part may be yours.
5. It is an eternal portion.

LESSON XLIX.

THE YOUNG RULER.

SCRIPTURE LESSON: *Matt.* XIX: 16–22. HOME READING: *Mark* X: 17–22, *Luke* XVIII: 18–30. GOLDEN TEXT: *Luke* V: 11.

NOTES.

Good Master.—The young man accosts our Lord by a title usually employed by the Jews to their most eminent Rabbis, and of which they were very proud. Hence, before he replies he takes occasion (without rejecting the title *good*) indirectly to censure the adulation of the persons *addressing*, and the arrogance of those *addressed.*"—(*Mimpriss.*) From *Luke* we learn that he was a ruler. He wished to do some good thing to merit eternal life. Our Lord mentions the commandments of the second table, only to bring out the self-righteous spirit of the young man.—(*De Wette, Alford.*) All these he felt that he had kept from childhood, and so doubtless he had, in outward form, not recognizing the fact that true righteousness lies in the emotions of the heart, and that the commandments are often violated by the desires that find no expression in word or action. See *Matt.* v: 22, and 28. The young man was open and frank in asking, "What lack I yet." We learn from *Mark* that our Lord loved him. But his love does not cause him to abate anything from the conditions prescribed. He saw that this sacrifice was necessary to the young man's good, to the overcoming of the covetousness that was in his heart. Our Lord was virtually saying to him—"If you have indeed kept the commandments, then do you love the Lord with all your heart and your neighbor as yourself. For the sake of your neighbor I command you to part with all your vast estate, and in the name of your God I command you to follow me." But he was very rich. He went away exceeding sorrowful that the conditions struck at the only thing he had hoped to cling to.

SUGGESTIONS TO TEACHERS.

The following are the applications

1. The commandments must be kept in heart as well as in outward life.
2. We cannot do anything to merit eternal life.
3. We must be willing to give up all for Jesus and eternal life.

ILLUSTRATIONS.

One thing was needful to Martha; that she should give up her burdens and learn of Jesus. *One thing* was lacking with the young ruler; that he should give up his wealth and follow Jesus. Paul counted all but loss. He was called upon to give up all for Jesus, and he accepted the call.—*Phil.* iii: 7–10.

LESSON L.

THINGS DUE TO CÆSAR AND TO GOD.

SCRIPTURE LESSON: *Luke* XX: 19–26. HOME READING: *Rom.* XIII. GOLDEN TEXT: *Rom.* XII: 1.

NOTES.

Spies.—We learn from *Matt.* xxii: 16, that these spies were disciples of the Pharisees with Herodians. The latter were a political party who maintained with Herod, that the Jewish nation should be brought under complete subjection to the Roman power. They also advocated the introduction of certain heathen institutions. They were Sadducees in doctrine. Against this "leaven of Herod" our Lord utters a caution, *Mark* viii: 15.....*Feign.*—The plan appears to have been to make the Lord believe that the disciples of the Pharisees (who were opposed to the tribute) were disputing with the Herodians. They appealed to our Lord as an impartial judge in a matter of conscience. If our Lord should say no, the answer would be reported to the authorities, and he accused as an enemy of Cæsar; but if he should say yes, the disciples of the Pharisees would bear witness of the answer to the people, among whom the tribute was very unpopular.....*Tribute.*—A poll tax of a denarius, at that time about a day's wages, which had been levied since Judea had become a Roman province. The tax was very odious to the Jews, not so much on account of its pecuniary burden, as because it was a token of submission to the Romans.....*Whose image &c.*—The Rabbis had a saying that "Wherever any king's money is current, there that king is Lord." Thus by showing them the effigy of Cæsar on the very coin which they were required to pay, he proved that they were actually in subjection to the government of Cæsar, and that while this was the case, it was their duty to submit patiently to the tax exacted by the imperial government. But our Lord takes occasion to teach a yet more important and profound lesson. The coin had other lessons than those on the face of it. It is as if our Lord had said, "Ye Herodians, and ye disciples of the Pharisees are God's coinage. You bear God's image and superscription. While you are concerned with the tribute to Cæsar, you are neglecting that other service that you owe to God."

SUGGESTIONS TO TEACHERS.

Let this lesson be given with a coin. Several coins of different

nations would increase the interest of it. Develop the duties we owe to our country, but make the special point of the lesson on the fact that our hearts, heads, hands, and all belong to God, and are to be paid to God as our reasonable service and tribute.

LESSON LI.

THE GREAT COMMANDMENTS.

SCRIPTURE LESSON: *Matt.* XII: 28–34. HOME READING: *Matt.* XXII: 34–40. GOLDEN TEXT: *Rom.* XIII: 10.

NOTES.

Following the temptation of Jesus by the Herodians, came the one by the Sadducees concerning the resurrection. The Pharisees appear, from *Matt.* XXII: 34, to have been somewhat pleased that the Sadducees had been discomfited, but still anxious to confound Jesus..... *One of the Scribes.*—He is called a lawyer by Matthew, one whose business it was to understand the Divine Law and the Rabbinical traditions..... *The first commandment of all.*—"The question," says Bloomfield, "involved a matter of no little controversy among the Jewish doctors, as involving the comparative importance of different precepts; some maintaining the pre-eminence of one, some of another. Some said sacrifices; some circumcision; some the law of the Sabbath; some the law of meats, washings, phylacteries, &c. Only whilst they distinguished the Divine precepts (of which they numbered 613) into *great* and *small*, they constantly gave the preference to the ceremonial ones. Christ, however, decided in favor of the *moral* law, yet not to the neglect of the *ceremonial*."..... *The first of all the commandments.*—Because if it is kept all others will be kept. "If ye love me keep my commandments"..... *With all the heart &c.*—It is useless to speculate upon the the distinct meaning of these varions expressions. The significance of the whole is that the entire nature is to be absorbed in the love of God..... *The second is like.*—Like it because it is inseparable from it, and as the first includes all our duties to God, so the second includes our duties to man. But one must not forget that the second is included in the first..... *Not far from the Kingdom of God.*—A Scribe who could so far overcome his prejudices as to see the supremacy of the moral law as resulting from the love of God and man, had already gone beyond the greatest obstacle to his reception of Christ's doctrine, and was intellectually prepared for the kingdom of God.

LESSON LII.

THE COMFORTER.

SCRIPTURE LESSON: *John* XVI: 7–15. HOME READING: *Acts* II. GOLDEN TEXT: *Eph.* IV: 30.

NOTES.

Tenderly our Lord labors to comfort the disciples whose hearts were filled with sorrow because he had told them of his approaching death. There is something touching in the terms in which he breaks the dreadful news to them. "I go away," he says; hiding from their eyes for the time the fearfulness of the tragedy that should accompany his going away. The seventh verse implies that the dispensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour.—(*Alford*)..... *Will not come unto you.*—"A convincing proof that the gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT from anything before that time; a new and loftier dispensation." Sin, righteousness, and judgment are the three things of which the Spirit shall convince the world. Of *sin* because of *unbelief*, since the lack of faith in Christ is the root of sin, it is that which stands between the sinner and forgiveness, between the sinner and sanctification. The unbelief mentioned here is not chiefly infidelity but a lack of personal reception of the Lord Jesus..... *Of righteousness.*—Of the righteousness, or justification that may be received through faith in Jesus Christ, who has ascended up on high to give repentance and *remission of sins.* He was raised for our justification, (*Rom.* iv: 25) that is that we might believe on him and be justified through faith..... *Of judgment.*—That is decision. God shall give them a better decision, a more wise judgment of themselves and of Christ, and shall cast out the Prince of this world (that is the devil) from their hearts. In a word, the great work of the Spirit is to bring a man OUT OF HIMSELF INTO CHRIST.—(*Alford.*)..... *Cannot bear them now.*—Are not prepared to understand them now. What a hint to Sunday School Teachers not to teach difficult truths until the mind is ready for them.

APPLICATIONS.

1. GRIEVE NOT GOD'S SPIRIT! He speaks not of himself. If we reject Him, we reject Jesus and the Father also.

2. THE GREAT CONDEMNING SIN IS UNBELIEF. Do we believe on Jesus?

3. WE MAY HAVE RIGHTEOUSNESS THROUGH FAITH IN JESUS, who is with his Father in heaven making intercession for us.

4. THROUGH JESUS WE MAY HAVE THE PRINCE OF THIS WORLD CAST OUT.

Up and doing, little Christian,
  Up and doing while 'tis day;
Do the work the Master gives you,
  Do not loiter by the way;
For we all have work before us,
  You, dear child, as well as I;
Let us seek to learn our duty,
  And perform it cheerfully.

QUESTIONS ON LESSON No. XLVIII.—Dec. 1st.

ONE THING NEEDFUL.

SCRIPTURE LESSON: *Luke* x: 38–42. HOME READING: *John* XI.

GOLDEN TEXT.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—*Matt.* IV: 4.

CENTRAL THOUGHT.

The most acceptable service of Christ is in devout attention to his teachings.

ANALYSIS.

I. Martha, over-anxious to please Christ by a show of hospitality.
II. Mary, at the Saviour's feet.
III, Christ teaches that one thing is needful, and that the good part which Mary has chosen shall not be taken away from her.

ANALYTICAL QUESTIONS.

I. In what village did Martha live?—*John* xi: 1. How did Jesus feel towards this family —*John* xi: 5. What did Martha do at the feast at Bethany?—*John* xii: 2. What did Mary do at the same time?—*John* xii: 3. With what was Martha cumbered?

II. Where did Mary sit? What did she hear! Would you like to be so near to Jesus? Would you like to hear his word?

III. What did Martha ask of the Lord? Which do you think was best, to give Jesus a grand entertainment or to pay good attention to his precious words? What did Jesus reply? What do you think is the *one thing*? What part had Mary chosen?

CONCLUDING QUESTIONS.

Are you trying to make a great show of serving Christ in works, or are you drawing near to him with your heart and trying to learn of him? Have you the *One Thing Needful?* Have you chosen a good part?

QUESTIONS ON LESSON No. XLIX.—Dec. 8th.

THE YOUNG RULER.

SCRIPTURE LESSON: *Matt.* XIX: 16–22. HOME READING: *Mark* X: 17–22, *Luke* XVIII: 18–30.

GOLDEN TEXT.

They forsook all and followed him.,—*Luke* V: 11.

CENTRAL THOUGHT.

We should be willing to give up all for Jesus.

ANALYSIS.

I. *The Inquiry.*—The young ruler thinking he can earn eternal life by good deeds, inquires what he shall do to that end.

II. *The Answer.*—Jesus reproves him for saying "Good Master," (since he did not regard Christ as divine,) and proceeds to tell him that if he would be justified by the law he must perfectly keep the commandments and calls his attention to those that point out our duty to our fellow-men. All these the young ruler thinks he has kept.

III. *One thing lacking.*—Our Lord proceeds to show him that he does not love his neighbor as himself, by telling him to sell his possessions and give to the poor.

IV. *The World Loved.*—He went away sorrowful, unwilling to make so great a sacrifice.

ANALYTICAL QUESTIONS.

I. What did the young ruler ask? Can we earn heaven by good works? How can we be saved?—*Eph.* ii: 5.

II. What commandments did Christ call his attention to? What did the young man say? Had he kept them? (Perhaps he had outwardly, but in his thoughts and desires he had perhaps violated them.)

III. What did our Lord say to the young man? What did he lack? If we love God with all our hearts, will we be willing to give up all for him? If we love our neighbor as ourselves, will we use wealth for our own pleasure or the good of others? How did the young man feel when he heard this? Which did he love most, the world or God.

CONCLUDING QUESTIONS.

Which do you love most, Jesus or your own pleasure? Are you willing to give up all for Christ? Do you deny yourself and follow him?

QUESTIONS ON LESSON No. L.—Dec. 15th.

Things Due to Cæsar and to God.

Scripture Lesson: *Luke* xx: 19–26. Home Reading: *Rom.* xiii.

GOLDEN TEXT.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. —*Rom.* xii: 1.

CENTRAL THOUGHT.

We are to render appropriate service to God and our country.

ANALYSIS.

I. *The Hypocritical question.*—The Pharisees seek to tempt Jesus

by inquiring of him whether they shall pay the Roman tribute or not, knowing that if he said not, he would be liable to punishment for counselling rebellion, and that if he said yes, he would probably lose his influence with the people.

II. *The Wise Answer.*—Our Lord detects their hypocrisy and promptly rebukes it, though he does not refuse to answer their question. Pointing out the image of Cæsar on the current coin, he tells them to render to Cæsar his due, and likewise to God his due. As they used Cæsar's coin, and received Cæsar's protection, so they ought to pay the Roman tax.

ANALYTICAL QUESTIONS

I. Who asked this question regarding tribute? Who sent these spies? What did they pretend to be? What is meant by the word feign? What did they say to Jesus before asking the question? Who was Cæsar?

II. What did Jesus perceive? What question did he ask? What did he ask them to show him? Whose image was on it? What is meant by superscription? What did Jesus say to them? What duties can you think of that we owe to our country? What do we owe to God?—*Rom.* xii: 1.

CONCLUDING QUESTIONS.

Have you given your body a living sacrifice to God? Is it not your reasonable service? Will you give all to him?

QUESTIONS ON LESSON No. LI.—Dec. 22d.

THE GREAT COMMANDMENTS.

SCRIPTURE LESSON: *Matt.* XII: 28–34. HOME READING: *Matt.* XXII: 34–40.

GOLDEN TEXT.

Love is the fulfilling of the law.—*Rom.*XIII: 10.

CENTRAL THOUGHT.

To love God supremely, and our neighbors as ourselves, is to obey the whole law.

ANALYSIS.

I. *The Question and Answer.*—The Sadducees having failed to entrap Jesus, one of the Scribes who was a Pharisee, asked him which was the most important commandment? Our Lord answers by quoting the one covering whole-hearted love to God, and then adding that which enjoins unselfish love to our neighbor.

II. *Not far from the kingdom of Heaven.*—The Scribe cannot refrain from showing his admiration for this answer, and our Lord states that one who can understand this so well is not far from the kingdom.

ANALYTICAL QUESTIONS.

I. What question did the Scribe ask? What did our Lord say was the first commandment? How many of the ten commandments are included under this one? What are they? What is the second commandment? How many of the ten commandments are included under this? If we love our neighbor will we do him any harm?

II. What did the Scribe say in reply? What did our Lord say?

CONCLUDING QUESTIONS.

Do you love God with all your heart? Do you love your neighbor as yourself? Will you now give your heart to Christ?

QUESTIONS ON LESSON No. LII.—Dec. 29th.

THE COMFORTER.

SCRIPTURE LESSON: *John* XVI: 7–15. HOME READING: *Acts* II.

GOLDEN TEXT.

And grieve not the Holy Spirit of God.—*Eph.* IV: 30.

CENTRAL THOUGHT.

The gift of the Holy Ghost, and His work in the world.

ANALYSIS.

I. *The Comforter Promised.*—Jesus shows his disciples, tells them that their sorrow is unreasonable, that the reason for his departure is that the Comforter may be sent.

II. *The Work of the Comforter.*—He shows that the Holy Spirit shall convince the world of sin because of their unbelief, of unrighteousness because they might be justified through his resurrection, of judgment because the prince of this world is cast out of the heart.

III. *The Spirit Reveals.*—He promises that the Comforter shall guide them into all truth.

ANALYTICAL QUESTIONS.

I. Why is the Holy Spirit called a Comforter? See verse 20. Why was it necessary for the Lord to depart? Whom would he send?

II. Of what three things would he reprove (or convince the world)? Why of sin? Why of righteousness? Why of judgment? (The teacher will find these points explained in our Notes.)

III. What did the Lord say that he had to tell? Why did he not tell them then? What does he call the Comforter in verse 13? Into what would he guide them? Of whose things should he take? When was this Spirit sent?—*Acts* ii: 1–4.

CONCLUDING QUESTIONS.

Have you not felt the drawing of God's Spirit? Does he convince you of sin? Are you grieving him?

INFANT CLASS OUTLINES.

LESSON XLVIII.

Tell the story of the lesson, and explain who Mary and Martha were. If you have a blackboard make a diagram with dots or crosses for each of the persons showing how they were sitting. If you have no blackboard use a slate or piece of paper. Let the diagram show where Martha was setting the table, and how Mary sat at the feet of Jesus, &c. After singing, call to mind the fact that we do not hear our thoughts though we know what is going on in our hearts. Speak of how our minds can *listen* to our thoughts. Then tell how Jesus speaks in our hearts, by the peace we feel, &c. Tell how Jesus is in secret when we pray by our bedsides, how we may hear him speak in our hearts if we listen. Tell of Elijah and the still, small, voice. Sing again, and then make one mark on the board or slate, or hold up one finger and develop the thought that but one thing is needful; the grace of God in the heart.

See also Miss Hall's lesson in this number.

LESSON XLIX.

Tell the story of the lesson with diagram as above. Show he loved his money better than the poor, &c. Show that we are to love Christ the best of all, and be willing to give up all for him. Then, after singing, relate how the disciples left their ships, and Matthew the custom house, &c. Tell of Paul counting all things but loss for Christ.

LESSON L.

This should be an object lesson on a coin. If you can get a European piece with the king's image on it, as well as an American without, it would answer the purpose well. Tell the story as narrated in the lesson. Then get the pupils to tell it to you. After singing, show the image on the coin, and show our duty to our country. Then explain how God made us, and stamped his image on us, and teach that we belong to God. If you can get an account in an encyclopædia, of the process of coinage, it will improve the interest of the lesson greatly.

LESSON LI.

Narrate the incident of the lesson and draw from the pupils the story again. Teach by such stories and illustrations as you can get the two points of the lesson, interspersing the exercises with singing and prayer.

LESSON LII.

This is the most difficult lesson of all, in some respects. See our Blackboard Outlines and model your lesson on that.

BLACKBOARD OUTLINES.

LESSON XLVIII.

Money is not the
Health is not the
Home is not the
Friends are not the
Fame is not the
CHRIST IN THE HEART IS THE

1 THING NEEDFUL.

LESSON XLIX.

IT COSTS TOO MUCH!

The PRICE that the Ruler paid for

GREAT POSSESSIONS.

. A Bad Bargain!

- Happiness.
- Holiness.
- Usefulness.
- Heaven.
- Jesus.
- Immortal Life.

LESSON L.

Cæsar's Image. God's Image.

CÆSAR —We Owe— GOD.

Tribute to Cæsar. | The Heart to God.

LESSON LI.

LOVE.

TO WHOM?	HOW?	RESULTS.
God,	With all the Heart,	Keep Commandments.
Man.	As yourself.	The Golden Rule.

LESSON LII.

THREE FACTS.	SIX RESULTS.
Jesus Dies.....	1. Disciples sorrowful. 2. World glad.
Jesus Ascends.....	3. Sorrow turned to joy. 4. Prayer meeting started.
Comforter Comes....	5. The Gospel preached. 6. Thousands converted.

The Comforter reproves you

Of Sin,	Will you Repent?
Of Righteousness,	Will you believe in Jesus?
Of Judgment,	Shall the Prince of this world be cast out of your [Heart?

Editor's Table.

The Rosette System.—Years ago we introduced the badge as a reward. It is now used quite extensively and we have been asked to explain how we use it. We desire to state first that we do not like any reward used too freely. We do not like any reward that can only be gained by one or by a limited number of pupils. Under the badge system all have an equal chance. The badge is given simply for attendance. Its object is to correct the evil habit of irregularity in attendance.

1. At the close of the first quarter we give to all those who have been present every Sabbath during the three months, a rosette made made by printing:

"—— Sabbath School.

Band of Honor."

on a circular piece of card board of the size of a twenty-five cent coin; around which card a piece of very narrow blue ribbon is sewed.

2. At the end of the next quarter, those who have been present both quarters, have a white ribbon sewed round the blue. All who have been present during the quarter alone, receive the blue as before.

3. At the end of the third quarter, all who have been present the three quarters, have red ribbon added to the white, and those who have been present every Sabbath during two quarters (whether consecutive or not) receive the two colors—those who have been present one quarter the blue.

4. At the end of the fourth quarter those who have attended one, two, or three quarters are rewarded as before. Those who have been present for four quarters, receive a beautiful bullion star with a red center. These last are called "star scholars," and receive no farther rewards for attendance.

5. In order to promotion from one color to another it is not necessary that the quarters shall have been consecutive. After the fourth quarter, the rewards are still continued in the same way. The badges are worn by all who are entitled to them—officers, teachers, and scholars. They may either be taken up at the close of the school or the pupils may be allowed to wear them home.

How to Use the Bell.—A correspondent asks what one tap, two taps, three taps, and four taps mean in the use of the bell. We do not know. We are not aware that any "code of signals" has ever been adopted, yet, for all Sunday Schools. For ourselves we use the bell principally to gain silence, having an aversion to severe drill in a Sabbath School. For most of the purposes for which a bell is used we depend upon the voice. Some superintendents, however, make very effective use of the bell for a variety of purposes, and we shall be glad to publish suggestions on the subject.

Short Articles.—We want to publish a large number of short articles from practical Sunday School workers. We would like several for each number of a page or less, on single points. Give us plans that have been tried.

The Sabbath School Week at Springfield.—From the 19th to the 27th of November was given to the Subject of Sabbath Schools in Springfield, Illinois. Sermons were preached on Sabbath on the subject, and an Institute was held every evening during the week. The enthusiasm was very great throughout, and the Second Presbyterian Church was crowded with an intelligent and enthusiastic au-

dience, every evening. We have never known more Sunday School ability in a single city, united with so much earnestness as we found in Springfield. Two new mission schools are just starting. The "week" was closed by a sermon to the children, from Rev. E. M. Long, on Sunday, the 27th. We were not able to remain over the Sabbath, but have no doubt the interest was maintained to the close. Why may not all our cities sustain such a "week" of Sunday School work.

Dr. C. R. Blackall is doing a good work in the Baptist denomination, in holding Institutes, &c. One of his programmes, that we have seen, says, "this Institute is held under the auspices of —— Baptist Sabbath School, but all Sabbath School workers are invited to be present and participate in the exercises." We believe that Dr. Blackall is preparing a lesson book for infant classes.

Since the above was put in type, we have been exceedingly pained to hear of the bereavement Dr. Blackall has suffered in the death of his estimable wife. The Dr. was our predecessor in the editorial chair of the Teacher, and our readers will thank us for giving them an opportunity to sympathize with him in his great sorrow.

The Convention Movement, has proceeded far enough for us to appreciate its value. At least one hundred thousand active Sunday School workers have assembled in conventions in half a dozen Northwestern States. What has been done in these meetings?

1. The zeal and courage of all have been quickened by the force of association. These Christian laborers have returned to their schools stimulated by the example and spirit of others, and by the addresses of earnest speakers; to stir up others in turn.

2. These conventions have almost uniformly been seasons of refreshing outpourings of the Holy Spirit. This spiritual quickening has been carried back to the churches and schools whose members were present.

3. Improved methods of working have been communicated to all by the comparison of views.

4. The most important result, if you can call one result more important than another, has been the thorough organization of the forces on the ground for missionary work. There has never been so important a movement in the Sunday School work as that of convention organization in county and township.

"Blazing the Way."—A speaker in a recent S. S. Convention cited the remark of Dr. Lyman Beecher, that in his most off-hand speeches he was accustomed to *blaze his way* before he began. The speaker said that a Sunday School teacher should learn, when pressed for time, to blaze his way through his lesson at least; to mark out some prominent points and applications that he intended to make. Almost any Sunday School teacher, however, can prepare with more or less thoroughness if he makes a beginning early in the week.

Always at Work.—One of the most prominent laborers in the Sunday School cause in Illinois, makes it a rule to be always at work stirring up Sunday School teachers. Riding on the same seat in the cars with a strange young lady, he inquired if she were connected with a Sunday School. On learning that she was a teacher he inquired if any of her class were converted. Finding that they were not he proceeded to inquire into her methods and to point out the best way of reaching the heart. We have reason to believe that excellent results have followed that conversation. We once stood with him at a railway station. There was a bright boy standing near us and of him our friend inquired his place of residence, the Sunday School he attended, the kind of a teacher he had, the fact that his teach-

er visited him and he his teacher. All this information we doubt not be stored away for future use.

THE ANNIVERSARY of the Methodist Episcopal Sunday School Union was held at St. Louis during the first week of October. Addresses were delivered by several eminent clergymen.

OUR BOOK TABLE.

THE OILED FEATHER SERIES.—Now that the holidays are approaching it is a pleasure to notice such a beautiful series as this. It consists of five books in a box. The stories are, so far as we have read them, beautiful and unexceptionable. Our little folks are delighted, and the books are not only interesting but valuable. They are to be had of W. R. Post, at the Northwestern Depository of the Sunday School Union, No. 3, Custom House Place, Chicago.

THE SILENT COMFORTER.—Thirty-one sheets bound together and mounted so as to present two or three texts of scripture arrayed under appropriate reading for each day in the month. It is much used in Infant Classes, but it should hang in every home as a beautiful reminder of the most important truths of Scripture.

Am. S. S. Union, No. 3, Custom House Place, Chicago.

STUDIES ON THE GOSPELS.—By Richard Chevenix Trench, D. D., Archbishop of Dublin. This work is a series of detached articles on a variety of topics selected from the gospels, and evinces the wonderful scholarship and exegetical ability that have made the author's works on the "Parables," and "Miracles" so great favorites with students of the Bible. Here too, are the same pure English, the same clearness and gracefulness of diction, and the same aptness in the development of the subtle veins of significance and correspondence so often overlooked by the more shallow commentator. The "Temptation of Christ" has a new and richer meaning after reading Archbishop Trench's exposition of it in the work before us. New York, Scribner & Co.

STUDIES FOR STORIES.

STORIES TOLD TO A CHILD.

POOR MATT, OR THE CLOUDED INTELLECT.

Roberts Brothers have laid on our table these three beautiful books, by Jean Ingelow. Like all of her writings they have a certain excellence of favor that we find nowhere else. We like the prose of Jean Ingelow even better than her poetry. Take the beautiful and exquisitely touching story of "Poor Matt" for instance; it ought to stand on the shelves of every Sunday School library. And so with the rest. Let our Sunday School people discard their over-wrought fiction and give our young people these beautiful books. Having had occasion to animadvert on the character of much of our Sunday School literature, we are delighted with the opportunity to notice such works as these.

HELEN AND HER COUSINS, OR THREE MONTHS AT ASHFIELD RECTORY.—This book is from the same publishers as the above and is a re-print. We have not had time to read it, but doubt not it is good, from the character of the English and American publishers.

Little Pilgrim on the Road.

Words by Rev. H. C. M'Cook — Music by Jas. M. North, by permission

1. I'm a pilgrim, pil - grim on the road, Lit - tle pil - grim on the road, To the
2. I was burden'd, burden'd with a load, Heav-y bur-den'd with a load, When I
3. I was wea - ry, wea - ry of the load, Ver - y wea - ry of the load, As I

cit - y of our God; I have left the way of sin That I had long wander'd
started on the road: 'Twas the sin that I had done; My own hand had laid it
totter'd o'er the road; But the Sa - vior took the pack From the lit - tle pil-grim's

Refrain.

in, And I'm pressing tow'rd the land, the land of glo - ry. On, on, on! I'm trav'ling
on, Ere I start-ed for the land, the land of glo - ry. On, on, &c.
back; And I'm traveling on with lightsome hearts to glory. On, on, &c.

on! On to glo - ry! on to glo - ry! I have left the way of sin, That I

long have wan-der'd in, And I'm trav'l - ing to the land the land of glo - ry.

4. There perils perils by the road.
Many perils, by the road;
But I trust the pilgrim's God;
With my staff believing pray'r,
Ev'ry danger I may dare,
While I travel to the land, the land of glory.
Chorus. On, on, on, &c.

5. Blessed Savior, Builder of the road,
Thou the way to me hast showed,
Grace to enter it bestowed;
O, support me day by day,
Giving strength for all the way,
That I journey tow'rd the land the land of glory.
On, on, on, &c.

SUNDAY SCHOOL
Calendar of Lessons.

CHRIST'S PARABLES.

FEB.	16 :	The Good Samaritan. LUKE x, v. 30-37.
	23 :	The Prodigal Son. LUKE xv, v. 11-32.
MARCH	2 :	The Laborers in the Vineyard. MATT. xx, v. 1-16.
	9 :	S. S. CONCERT.
	16 :	The Wise and Foolish Virgins. MATT. xxv, v. 1-13.
	23 :	The Two Debtors. LUKE vii, v. 41-50.
	30 :	The Tares. MATT. xiii, v. 24-30.
APRIL	6 :	The Unjust Steward. LUKE xvi, v. 1-14.
	13 :	S. S. CONCERT.
	20 :	The Talents. MATT. xxv, v. 14-30.
	27 :	The Sheep and Goats. MATT. xxv, v. 31-46.

TO TEACHERS.

1. Please insist on your scholars committing to memory at least the most important part of these verses.

2. Remember that your pastor is ready at all times to assist you in your preparation for the lesson, and that you need not hesitate to call on him for any help.

TO PARENTS.

The home preparation required for these lessons is the committing to memory the passages given above. Do not omit giving this your personal attention.

TO SCHOLARS.

Whatever is worth doing at all, is worth doing well—even getting a Sunday School lesson.

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